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THE CHRISTIAN REVIEW

A Quarterly Magazine

PUBLISHED BY THE
EASTERN BAPTIST THEOLOGICAL SEMINARY

JANUARY, 1932

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Published by the

EASTERN BAPTIST THEOLOGICAL SEMINARY

AUSTEN KENNEDY DE BLOIS, *Editor*

Volume I **JANUARY, 1932** **Number 1**

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... THE ...
CHRISTIAN REVIEW

Introductory

THE CHRISTIAN REVIEW is edited and published under the auspices of the Eastern Baptist Theological Seminary. It is an outgrowth of the quarterly *Bulletin,* which has been issued by the Seminary during the last six years. The *Bulletin* has gradually enlarged its constituency and increased the amount of its reading material, until it was felt that the time had arrived for the publication of a slightly larger and somewhat more formal magazine, that should serve as a medium for the expression of evangelical faith and teaching, especially in connection with the Baptist denomination.

THE CHRISTIAN REVIEW is intended to be an organ of conservative opinion and belief in the field of current religious thought. It is appropriate to restate at this time the doctrinal basis upon which the Eastern Baptist Theological Seminary is founded. It runs as follows:

We believe that the Bible, composed of the Old and New Testaments, is inspired of God, and is of supreme and final authority in faith and life.

We believe in the supernatural as the vital element in the revelation and operation of the Christian Faith.

We believe in one God eternally existing in three Persons—Father, Son and Holy Spirit.

We believe that Jesus Christ was begotten of the Holy Spirit and born of the Virgin Mary, and that He is true God and true man, and is the only and sufficient Mediator between God and man.

We believe in the personality of the Holy Spirit and that His ministry is to reveal Christ to men in the regeneration and sanctification of their souls.

We believe that man was created in the image of God, and that he sinned and thereby incurred spiritual death.

We believe in the vicarious death of the Lord Jesus Christ for our sins, in the resurrection of His body, His ascension into Heaven, and His per-

sonal and visible future return to the earth; and that salvation is received only through personal faith in Him.

We believe that baptism is immersion of a believer in water, in the name of the Father, and of the Son and of the Holy Spirit; setting forth the essential facts in redemption—the death and resurrection of Christ; also essential facts in the experience of the believer—death to sin and resurrection to newness of life; and that the Lord's Supper is a commemoration of the Lord's death until He comes.

We believe that a New Testament church is a body of believers thus baptized, associated for worship, service, the spread of the Gospel and the establishing of the Kingdom in all the world.

It is the purpose of THE CHRISTIAN REVIEW to present, and to emphasize from different points of view, these vital and enduring essentials of the Gospel.

While the magazine is published under the direction of a theological institution, its articles and reviews will for the most part be popular rather than technical in their method of presentation, and practical rather than theoretical in their objective. It is hoped that the working pastor, the student of theology and the thoughtful layman may find in its pages such information and stimulus, and such an outlook on present-day religious conditions and needs, as shall contribute to greater efficiency in the service of our Lord and Master.

One of the features of THE CHRISTIAN REVIEW will consist of a study of religious periodical literature, and special attention will be called to leading articles of special value in such publications.

We solicit the friendly criticisms and helpful suggestions of all those who are interested in the progress of evangelical Christianity.

Editorial Notes

The article on "Preaching That Is Worth While" is contributed by a talented British preacher. It was presented as an address to the annual meeting of the Lay Preachers Federation of the Baptist Union of Great Britain and Ireland. Mr. Williams was for years the pastor of the historic church in Kettering, where the first Protestant Missionary Society of modern times was organized in 1792.

* * *

One of the most significant events in the religious world last year was the series of conferences of Baptist young people in various European cities. Rev. Herbert Hines, Ph.D., was the leader of a large group of American Baptist youth, who took part in these gatherings. Dr. Hines has translated for our magazine the substance of an address delivered at the Conference in Prague, by Dr. Max Slawinsky, professor in the Baptist Seminary at Hamburg, Germany, and a member of the Young People's Committee of the Baptist World Alliance.

* * *

In this issue of the REVIEW a considerable amount of space is devoted to a study of the matter of theological training. The article by Dr. Robert L. Webb is especially worthy of careful reading. For some twenty years Dr. Webb has been the efficient Corresponding and Financial Secretary of the Northern Baptist Education Society. He has taught in Boston University, has come into personal contact with thousands of prospective ministers and has written a valuable volume on "The Ministry as a Life Work," published by the Macmillan Company. Few men are so well prepared to write on the subject which he here discusses.

* * *

The American Baptist Home Mission Society is celebrating its centennial this year. Throughout the constituency of the Northern Convention special services of great interest are being held from time to time, in commemora-

tion of the heroic labors of the men and women pioneers through whose agency the Society was established. During last summer a replica of the ancient "Covered Wagon" journeyed across the continent, pausing for anniversary gatherings in many cities and towns and on college campuses. Mr. Coe Hayne, one of the secretaries of the Society, in charge of literature, publicity and research, directed the route of the "Covered Wagon" and accompanied it on its ocean-to-ocean trek. We present in this issue Mr. Hayne's tribute to a great Home Mission pioneer, the founder of the Society.

* * *

Missionaries to China tell us that opium is a deadly enemy to their work. It is an increasing menace. It deadens the response of the soul to the Christian message. An edict issued in 1906 prohibited the growth of the poppy plant, and so planned the proportionate restriction of the sale and use of opium that at the end of ten years its evils would have been entirely eradicated. The immediate effects of this edict were most remarkable. It was said that throughout the vast and fertile Szechuan province not a single poppy bloom was seen for a period of two or three years. Severe punishments for illegal sale of opium were enforced. Then came the revolution, or series of revolutions, and all laws for social betterment were set aside. Now Mr. Woodhead, editor of the *Chinese Yearbook,* tells us that today whole provinces are entirely given over to the cultivation of the poppy, while the sale and transportation of opium are usually under official protection. He cites the example of one city where 98 per cent of the males and 40 per cent of the females are addicts of the drug. Certainly the missionaries of the Cross in China have had terrible trials, both political and social, to undergo in recent years. And how utterly faithful and courageous they have been in the face of overwhelming odds!

* * *

It is amazing to notice how much time and space are wasted by good Christian people and religious journals of

the more "liberal" type, in words concerning permanent peace, arbitration, and the abolition of armaments. As well talk to tigers about friendly settlement of their disputes. Socialism as a theory is admirable, but it will not work until man's nature changes. So peace talk at Geneva is well and good; but even an outbreak of war in the distant Orient leaves the benevolent propagandists outraged and helpless. Until nations become really Christian, pacifism is impotent. The best laid plans of publicists and statesmen go for nought. The only remedy for wars is the Gospel of Jesus Christ. The evil in human nature, individual or national, must be driven forth by the Spirit of God. Then the vicious and war-loving elements amongst and within the various nations will be effectually checked. The main business for us is to help to Christianize communities and nations. Floods of cheap talk by feminized pacifists will accomplish less than nothing.

* * *

We all agree that these are days of depression, and that this depression is world-wide. It is therefore essential that Christians should prove their faith. There is need for the heroic attitude. We must climb the hills of life to win the Christly viewpoint. In the city of Granada on a gracious morning in the late spring-time one may gain much by leaving the noisy and rather repulsive streets of the lower town, and mounting the heights. He will gain fair visions from the Alhambra, from the broad road that runs along the base of the splendid ruin, and from the palace itself, here and there. But from the summit of the belfry tower, high up among the glories of that stupendous monument of stone, from an almost dizzying height, he may obtain the full grand sweep of view, the entrancing vision of the city, the plain, and the distant mountains. The palace, the Generalissimo, the Cathedral, the fruitful valleys and the purple hills, are mingled in a magnificent panorama. The soul is reinforced for contact with the frets and ills of life. So from the Christly heights we are fortified for earthly toils; and our trust in the Eternal, empowered by our

meditations in those heights of sweet silences, fits us to be strong helpers of those who strain and struggle in the lowlands of earth.

* * *

Let us look at this matter from another angle. Days of darkness and depression are a fine challenge to the real Christian. Rightly considered they contain the promise of victory. Today, as we enter upon a new year, the church and the world are anxious and sorrowful. But back of all great achievements lie fields of gloom and wreck, and sometimes tragic tracts of seeming failure. Back of the glory of Havelock and his Highlanders, "the bravest of the brave," were the horrors of the Sepoy mutiny. Back of Yorktown were the sufferings of the colonists. Back of the swift victories in the Spanish-American war lay twenty years of Cuban pillage. Back of the triumphs of Christianity in Patagonia lay the fearful sufferings of the gallant Christian, Allen Gardner, and his cruel martyrdom in a seaside cavern. Back of the erection of new empires in Africa stood the record of David Livingstone's weary marches and sicknesses and death. Back of the conquest of the Promised Land were forty years of wilderness discipline. Back of Christianity stands the Cross of Calvary. By the sufferings and sacrifices of today endured in faithful courage, we will surely win the freedom and joy of the new world of tomorrow.

* * *

Sir Edward Sharpe, an English baronet, in speaking recently of the service rendered by Sunday schools in the training of Christian character, emphasized the value of a Christly personality in the teaching of the Scriptures. He believes that the supreme need in the churches is the presence of vital Christian teachers in the Sunday schools. This is a comment well worth pondering. The personal factor counts for more than anything else in the training of a young life. Too many teachers, both in Sunday schools and seminaries, lack that quality of high-erected character, that charm of quiet fortitude, that vigor of staunch convic-

tions, that constitute Christian manhood and womankind. Sir Edward pleads for that note of certainty which was a flaming radiance in the teaching and preaching of our fathers. Souls enkindled by a contagious faith should be the guides of youth.

* * *

In an interesting article in one of the religious magazines Jesus is spoken of as "the Divine Psychologist." The term is not inapt. He knew what was in man. As a mariner knows his compass, the mechanic his tools, the surgeon his instruments, the traveling man his samples, the painter his colors, so Jesus knew men. Humanity was His specialty. He is not dead today. He understands us. In our gatherings together He knows each soul amongst us. He knows us through and through. He not only knows us but He seeks to help us, out of all that is evil, into all that is good. That is the glory of it, for He is not only the great mind-reader but also the great faith-healer.

* * *

During the year 1886-87 two young men who had just graduated at Princeton University, Robert Wilder and J. N. Forman, visited many colleges and universities of our country, seeking to arouse a new devotion to the cause of foreign missions. They had themselves volunteered for foreign service and they sought, through their addresses and personal conversations, to win other volunteers. They uttered a flaming message and enkindled a fine enthusiasm. The response was remarkable. Hundreds of young men and women students signed the simple form of words in which they pledged themselves to life service in far-off fields. Out of this campaign of Wilder and Forman amongst the colleges grew the entire Student Volunteer Movement for Foreign Missions.

* * *

The eleventh Quadrennial Convention of this great Movement has just been held in Buffalo. Two thousand students from all parts of the United States and Canada

spent five days in serious discussion of fundamental questions. Two of the Conventions of the later years have been distinctly disappointing, exhibiting a cynical and bolshevistic spirit, characterized by an immature cocksureness of judgment, and substituting discussions of social themes for the consideration of urgent and profound spiritual issues. The Convention of this year was one of deep earnestness. Men of the type of Dr. J. R. Mott and Dr. Robert E. Speer seemed to be in control, and both of these veterans were themselves present and spoke. The outstanding feature of this Convention was the series of twenty-five Round Table group conferences, at which vital questions concerned with world-evangelization were thoroughly envisaged.

* * *

A prominent layman said the other day that while former periods of depression in American life had been attended or followed by widespread religious revivals, there were no signs of any such awakening in the present crisis. Undoubtedly the deepest need of the world just now is the need for a genuine revival. What should be its character? It should be a mighty effort at soul-winning. The coming of the revival depends upon a passionate faith in the saving power of the Cross. How puny and utterly puerile seem the speculations and negations of modern critics, in the light of such a passion! Through the eternal sacrifice which Christ offered, and through that alone, can man be delivered and the world won for God. The death and resurrection of Jesus Christ provide the way of salvation to everyone who believeth. Let us not be afraid of the ancient words for they embody an eternal truth. We must believe in our inmost souls that Christ has made it possible for every man to be saved. We must believe that he has delegated unto us the supreme privilege of making known this message. We must make this work of soul-saving primary and constant. Then the revival will come!

Modern Theological Education

By President Austen Kennedy de Blois

MODERN theological education, as distinguished from that of ancient and mediæval times, may be said to extend over a period of slightly more than one hundred years.

In colonial days the minister held the foremost place in the community. He was usually the best educated man; this honor he later shared with the lawyer and the doctor. The early New England colleges were founded chiefly for the purpose of supplying education to candidates for the ministry. Such education was of the usual classical type, furnishing a broad cultural training, but emphasizing the study of Greek and Hebrew and providing lectures on dogmatic theology. These were required of all comers to such institutions as Harvard, Yale and Brown.

Where a college course was impossible, on account of financial or other disabilities, the young student for the ministry frequently spent a period of time in the home of some pastor, whose knowledge and studies qualified him to act as tutor and guide in theological subjects.

There were only two seminaries in America before the dawn of the nineteenth century, one under the direction of the Reformed Church, at Flatbush, Long Island, founded in 1774 and moved to New Brunswick, New Jersey in 1815, and one founded by the Presbyterians at Xenia, Ohio, in 1784. Andover began its career in 1808 and when Colgate was established as the Hamilton Literary and Theological Institution in 1819 there were only six seminaries in existence in America. Newton, the oldest Baptist seminary organized for exclusively theological instruction, was founded in 1826. What were the conditioning causes leading to the erection of these seminaries?

Origins of Modern Theological Education

One of the most important of the causes which prompted the founding of theological seminaries in America was *the*

spread of general education. Education became more widely diffused and also more advanced in character. Professional education came gradually to be recognized as necessary, in addition to a thorough elementary education, for the followers of particular callings. After studying carefully the records of early Baptist educational developments in Canada, in New England and in the Middle West I am deeply impressed with the recurrence of this argument: "Our children are receiving an education in the schools such as we have never possessed. We depend upon our ministers to train this new generation in the religious life. Therefore our ministers must receive a fuller and more adequate training. This the churches must provide."

It is significant that in many cases it was the old-time Baptist preachers, themselves untrained and partially illiterate, who were the valiant leaders in the effort to secure a better and broader training for their successors in the ministry. Those men were heroes! They deserve eternal honor.

The growth of a denominational consciousness was also important. This does not mean mere bigotry. There was much more of bigotry, of prejudice, of wordy battles, of sectarian differences during the long years before the beginnings of theological education than there has been since. This new consciousness was practical rather than doctrinal. It was a sense of high purpose, of mission, of destiny. As the churches grew, as new churches were founded, as they were brought together in associations and other organizations, the sense of largeness of opportunity and of responsibility became acute. Other denominations were providing well-trained leaders. The Baptists must do the same. This need was strongly emphasized also by the expansion of our foreign work. Dr. Luther Rice, a returned missionary, went like a flame of fire through the country, urging Baptists to found schools to train ministers for missionary service.

There was also the increasing need for a definite apologetic. As church life became more fully organized the hortatory and evangelistic type of preaching proved insuf-

ficient for its needs. There was a profound and increasing demand for pastoral leadership of a constructive type, that should be doctrinally sound and so productively formative. Such leadership depended upon thorough preparation. It was felt that the ministry should be able to give a reason for its faith. Both with regard to Christianity as a system of truth and in the matter of Baptist principles and practices clear-visioned and capable men were required. The seminaries were created largely to supply this lack. An examination of the early curricula of instruction shows that the chief subjects were the Scriptures of the Old and New Testaments and Systematic Theology. These were the elements which provided a staunch groundwork of principles and fitted the preacher to exercise a clear and positive teaching ministry, a strong ministry of the Word.

Further than this, *a growing complexity of life demanded trained leadership*. Increased complexity of life demands completer differentiation of function in all phases of that life. To-day in our Baptist world there is a systemization of efforts and agencies which has grown gradually and inevitably through the years. We witness an intricate network of activities, undreamed of in the early years—city missions, state missions, home missions, foreign missions, hospitals, orphanages, homes and educational agencies of all sorts. The sense of growing need in many directions led to the demand both for so high and spiritual a culture and so rich and practical a discipline as should provide wise guidance in the midst of the intricacies of a new civilization.

The relations of the early theological schools to the churches and to the life of the times were for the most part more intimate than they are to-day. It would have been a very unusual and even startling omission in those days for any Christian man, at the service of family worship, to fail to pray for the theological school where the young ministers were being prepared for future leadership. At commencement time the folks from the entire countryside and from distant towns flocked to the exercises. The professors and students were held in the hearts of the people.

Development of Theological Education

Has there been real progress in the matter of theological education? Sometimes the church has been the leader in attacking social, educational and political problems. Too often, however, it has been the last to swing into line, and so has lost many opportunities to exert a positive and moulding influence.

If one examines the curriculum of a theological seminary of 1830 and a curriculum of 1880 he will be surprised to find how little change was made during the fifty years in the subjects and methods of study. Hebrew and Greek and Systematic Theology were the essential elements of the prescribed courses in each of these years, with something of homiletics and something of church history added in later years. How there could have been so little alteration in the curriculum, so little advance, so little broadening of the outlook, during the tumultuous years which saw the entire physical and intellectual worlds remade it is diffcult to understand; yet such was the case.

Nevertheless there were influences at work which brought to pass marked changes during the ensuing fifty years. Each of the far-spreading revolutionary movements which colored the history of the past century had its profound effects in the religious world, and less directly and more tardily in the realm of theological education. These movements were scientific, social, international and psychological.

Chief amongst these was *the growth of science and scientific method.* Physical science has dominated the intellectual life of the peoples for so long a time that it is difficult to realize how small a part it played only one hundred years ago. The triumphs which have been won in chemistry, physics and biology; the amazing advance in electrical science, in engineering, and in the new sphere of radiography; and the transformations which have been wrought in all departments of human activity as a result of scientific effort stagger the imagination.

In the realm of theological education three effects have

been felt, two general and one specific. In a general way science has taught theological teachers the importance of insisting upon thorough investigation of facts, absolute accuracy of statement, thorough testing of theories, careful analysis and synthesis, and straight thinking upon all matters.

Science has also made a definite contribution to theological thinking through its institution of the method of historical criticism. This method, in spite of its weaknesses and frequent overemphasis of secondary issues, and its tendency to negative rather than constructive scholarship, has been a wholesome influence. Three phases of historical criticism have developed consecutively; first, criticism of the Old Testament; second, criticism of the New Testament; third, criticism of doctrinal positions and standards.

There has been a third development as between science and theology. The tendency of science toward naturalism, and a mechanistic explanation of the universe, has been very threatening at certain periods in our history. This is especially true in the spheres of biology and ethics. But while it has been a threat it has also been a warning and a stimulus. The attempt to answer its challenge has prompted a reëxamination and revaluation of the phenomena of religious experience, has encouraged a new exposition of supernatural criteria, and has tended to create a fresh and vigorous Christian apologetic. It has stiffened the courage and deepened the convictions of the staunch prophets of our evangelical faith. A sane and vigorous conservatism may rejoice and thank God for its enemies!

Almost as important as the progress in the realm of science were the startling *economic and social changes.* As we pass in review the history of our national life we realize that as Baptist theological education is approximately one hundred years old so the American industrial revolution, which is still going forward, is also approximately one hundred years old. As the 19th century was the age of science so was it also the industrial age. The invention of machinery in industry, the beginning of steamship and rail-

way travel, and the invention of the electric telegraph and telephone were a few of the many incidents which stimulated the industrial transformation of the country. The coming of millions of aliens to our shores, and the employment of immense groups of people in new built factories and foundries, brought to pass a new and different and very intricate condition of life.

Christian leaders realized that they had serious problems to solve. Within a few decades the Church found itself facing the problems of capital and labor, the growth of great cities, immigration with all its attendant evils, poverty, crime, Sabbath violation, intemperance, child labor, the social evil. Gradually these problems became more serious. The world of 1932 is, in almost every external particular whatsoever, an entirely different world from that of 1832.

The Church was unprepared to deal with the new conditions. She was slow in comprehending their meaning, slower in adjusting herself to their significance, and in seeking solutions. The quiet and spiritually minded teachers in some Saint's Rest of a Theological Seminary were totally unprepared to aid virile young men in meeting and conquering these tremendous new social and economic conditions. There was a very considerable period when the seminaries were quite definitely behind the times—while the times were marching rapidly forward. The effort on the part of the seminaries to interpret the significance of the New Age came not from within but from without, not directly from intimate contact with these conditions themselves, but indirectly through the study, interpretations and appeals of a small army of sociologists and social workers.

The great interest in all social questions which began thirty or forty years ago, and has increased and intensified ever since, grew out of the startling economic changes which had already been going forward for some sixty or seventy years. Sociology may be loosely defined as the science of individual and social interdependence. Both in its theoretical and practical aspects this science has a measure of importance for the religious leaders of the people. It is nec-

essary that the theological teacher should understand the individual, with his needs, his sins and his aspirations. It is also necessary that he should understand, and interpret, the group, the manifold relations of the individual to the group, and those group movements of which the individual is a part. It is above all necessary that he should know how to bring the Gospel to bear upon the group.

For a good many years the social emphasis was predominant. Such phrases as "The Social Gospel," "The Church and the Social Order," "The Social Teachings of Jesus," and "Social Salvation" became familiar. It may be said that theological education was refreshed and vitalized by the social outlook which it gained. It became more human, more practical, more sympathetic. In recent years, however, the pendulum has been swinging back, or better, onward, toward a new interpretation of the individual.

We do well to consider also the new *international relations.* As the 19th century was the age of Science and the Industrial Age so it was also the Missionary Age. British missions began just before 1800; American missions just after 1800. Carey and Judson were not only the founders of the Modern Missionary Movement; they were also pioneers in every event of social, educational and religious progress. They had what is called to-day "the International Mind." They opened the eyes of the Church to the stupendous spiritual facts of the great world-chance and the great world-duty.

It is to the honor of the seminaries that their teachers were among the first to realize the opportunity and the grave responsibilities which lay in the lands overseas. Trained men from the seminaries went out into all parts of the earth. Thousands of their graduates have given their lives in noble missionary service in the Orient and elsewhere, for Christ and His Kingdom. It is singular, however, in view of this loyal and sustained interest, that it is only in recent years that professorships of missions, study of mission problems and conditions, and courses in comparative religions, have been introduced into seminary curricula.

Another moulding influence in American theological thought has been that of *the New Psychology*. With the beginning of the present century two new movements were initiated which have had a direct and vital bearing upon theological instruction. One of these was the so-called New Psychology; the other the work of Religious Education.

The New Psychology grew out of the earlier physiological psychology. In its application to the phenomena of the religious life it confined itself at first chiefly to investigation and experiment. Dealing largely with conversion it used the questionnaire method and rejoiced in statistics and tabular exhibits. Then it developed the elaborate study of abnormal religious states, and later of religious types. In recent years it has been mainly functional and social.

When psychology carried its investigations farther and farther into the sphere of spiritual phenomena science made a bolder incursion into the religious realm than it had ever before ventured to undertake. It was not now the area of external facts and appearance, nor the general study of social conditions which was involved. Nor was it in any large sense an attack upon creeds or polities. It was an entrance into the inner temple of the soul. In its early developments its crudeness, its entire lack of guiding theory and its paucity of results made it no more than an interesting study. Later it suggested new methods of investigation and promised practical help to the preacher in dealing with the life of the soul. It will continue to have great value in these respects. In some of its recent developments, however, and especially in its behavioristic guise, it has become a serious menace to faith, and constitutes a vastly greater and more subtle threat than the theory of evolution has ever been.

The Status of Theological Education

It is apparent that we are living in a New Age. The changes which have been mentioned—scientific, industrial, international, social, psychological—have been far-reaching in their range. They affect all disciplines profoundly. As theological instruction concerns itself directly with the en-

tire future of the Church and the religious life, the question as to whether the equipment and attitude of the theological seminaries are adequate to the demands of the New Age, is crucial in its character.

As a matter of fact it is imperative that our seminaries make haste. These are critical times. Why should not the seminaries be "up to the minute," alert, progressive, and in living touch with the purpose of God for the coming generations? It is our nature to be quiet, introspective, cautious and a little aloof from the "give and take" of the rough-and-ready every-day world. Above all else we must become more human. There are signs of renewed vigor in many of our great seminary foundations. Let me call attention to a few of these.

One of the most important is *the emphasis upon the study of the English Bible.* The renewed interest in the Bible is one of the chief signs of the times. Daily newspapers print the entire New Testament in installments. Radio speakers discuss Bible questions and are fully reported in the press. Crowds of people hear discussions of Bible themes in public halls and theatres. Lawyers and publicists debate Biblical questions. College students by tens of thousands are following courses of Biblical instruction.

It is little wonder that new attention is being given in the seminaries to the study of the English Bible. The new does not displace the old. Nothing can ever take the place of the thorough study of the Old and New Testaments in the original languages. But courses based on the study of the English Bible are becoming more numerous all the time; and no study could be more valuable.

One of the most prominent characteristics of these courses is their constant endeavor to relate the men, the messages and the events of the Scripture record with the conditions and needs of this modern world. The fine biographical material of both Testaments is used in a dramatic and constructive fashion; while the general background of the Old and New Testaments, historical, geographical, archæological and religious, forms a group of promising fields for

investigation. The literary study of the Book of books uncovers a store of wealth and enhances rather than diminishes the pure religious impact of its contents upon the heart and life of the student. Above all the distinctively spiritual interpretation of the Scriptures yields abundant and lasting results.

Another mark of progress is *the great and growing interest in missions.* A rich mine of precious ore is being found in the consideration of the history, the methods, the problems and the outlook of modern missions. There has been great advance here during the last dozen years. As the study of biographies of Christian leaders is becoming a source of illumination in the appraisal of great movements in the history of the church, so the study of the personalities and work of the heroes and heroines of missions, at home and abroad, is proving to be a genuine help in estimating the significance of this Christian enterprise in all of its varying phases. Many young men in the seminaries which have provided such courses have been fired with new zeal and consecration through the careful study of the careers of these devoted men and women.

The foreign missions of the Church of Christ constitute the biggest and most portentous undertaking in the world to-day. No earthly force, no human enterprise can for one moment be compared with this, for spirit, vigor and effectiveness. At intervals for nearly twenty centuries this work has been carried forward. But until very recently no adequate portrayal of its sacrificial service, no exhibition of its mighty character and influence have been presented. There has been no graphic delineation of its Christly triumphs in all lands. Nor has there been analysis and discussion of mission methods.

Now all this is changing. Students, under the guidance of competent teachers, are experiencing such a thrilling interest here as is seldom known in any classroom. Even the discussion of mission methods used on different fields and adapted to different races and peoples is a fascinating study, while the survey of the national, social and ethical environ-

ment in various parts of the world has an absorbing interest. The provision which the seminaries are making, more and more fully, for these vital subjects, contributes to the great world-vision which was in our Master's thought when He said: "Go ye into all the world and make disciples of all nations."

The development of religious education is a particularly interesting problem. Religious education belongs, on its technical side, to the last quarter of a century. No attention was given to it by any theological seminary twenty-five years ago. This is not strange in view of the fact that the churches had been sadly remiss in their attitude toward childhood. The change here has been stupendous. The 19th century has been called the Woman's century, the 20th century the century of the Child. Even after our present brief experience of twenty years or so with the methods and work of Christian Education it is almost impossible for us to realize how startlingly the intelligent and thorough training of the child in moral and spiritual matters had been neglected during the long ages of the Church's history. Yet such was the fact. The stern discipline, catechetical instruction and crude memory methods of certain churches had no right to the name of education. In spite of wide-spread prejudice the new methods have won their way into the churches and into the seminaries. To-day a large majority of the latter, and all that are active and progressive, offer extended courses in their various departments.

Keen interest and rapid growth have characterized this new claimant for place in the theological curriculum. A large number of young scholars are devoting themselves to its development. It has already been dignified to the position of a science. Textbooks are constantly coming from the press. An army of workers is being trained for service in its various fields of activity. It holds the hope of permanent and practical results for the next generation. It is one of the most encouraging signs of the times in the religious world that the seminaries are becoming more and more

fully alive to the immeasurable opportunity that lies in the path of this discipline.

Ethical and social questions have also become prominent in the curriculum. A study of the catalogues of five theological schools chosen quite at random reveals the interesting fact that one of these offers seven courses in subjects which concern themselves with social problems, social welfare and vital matters of present-day ethical and social life. Another has eight such courses, another twelve, another sixteen and the other seventeen. The titles of these courses range all the way from the "Modern Problems of Protestantism" to the "Ethics of Socialism." They consider questions of family life, civic endeavor, social and economical group movements, community organizations, concrete social problems, social pathology, industry and labor, the history of social theory, Jesus and the present social outlook, ethical attitudes in Christian history, and race characteristics and contacts in the development of world civilization.

All of these subjects arrest our attention and grip our imagination. It is difficult to realize that not one of these subjects of absorbing interest in the departments of ethics and sociology, not one of the subjects listed in the departments of religious education and psychology, and only two or three of the many subjects listed in the department of missions, appeared in the curriculum outlines of any of our seminaries thirty years ago. Surely there has been progress!

Is it right that these courses should be given? Is it wise to occupy so much of the student's time with such subjects? What is the justification for this departure from the time-honored program? The answer is not far to seek. These subjects are intimately interwoven with our everyday life; and the seminaries seek to train men to minister to everyday life in the name of our Lord and Saviour Jesus Christ.

There is no doubt whatever that theological teachers have too often been satisfied to live in the past and to deliver to their students carefully prepared packages of traditional information and bulky bundles of doctrinal and historic lore from "the dear dead days of long ago." But we must "act

in the living present and our faces front the future." There are startling developments in every department of modern life which demand the wisdom of consecrated Christian leaders to meet and master.

It is a tremendous and awful task to be a minister of the blessed Cross, an ambassador of the King of kings, in this momentous hour of the world's history. It requires certainly a full equipment of knowledge in the realms of ethical and social progress, to play our part aright and do our best for God and man. So we may enter with gratitude and eagerness these new avenues of investigation.

Nevertheless, and I speak the words with utter conviction, the whole area of social life, of economic relationships, of industrial entanglements, of material stress and need, and even the study of childhood and adolescence, the progress of religious education, and the method of administration of modern church activity, are secondary and must forever be subordinated to the preaching of the everlasting Gospel of a crucified and risen Redeemer.

Problems of Theological Education

So a great challenge and also a great danger lie within the sphere of *the social interpretation of the Christian message.* There can be no doubt in the mind of the modern student that human society as well as the individual soul is the object of Christ's redemptive mission. The evangelical purpose is manward in the largest sense of that term.

If we examine the credentials of Christ as He made them known in his message to John the Baptist we find that the emphasis is laid upon a social in addition to an individual Kingdom message. The principles enunciated in the Sermon on the Mount are undeniably those of a social as well as an individual Gospel. The sermon of Christ in the synagogue at Nazareth announces a social Gospel. The ministry of Christ was social as well as personal. The parable of the Last Judgment has a most impressive social emphasis. The seminaries are not necessarily departing from the true teachings of our Saviour when they give careful attention to

questions which concern the reconstruction of the social order, the perfecting of human relationships and the interpenetration of the entire community life with the saving love of Jesus Christ.

But the stress must be laid upon the right word. We must forever preach and exalt the Gospel; and when we approach society it must be with a genuine Gospel. Those seminaries which have allowed that which is secondary to take the place of that which is primary, which have substituted any mere reformative process for that which is divinely regenerative, which have subordinated the miracle-working power of the Christian faith to questions of amelioration of human ills and the scientific readjustment of human society, have become untrue to the Gospel of our Lord, and have lost the vision of the Cross.

This then is one of the perils of modern theological education, that any number of fascinating interests shall clog the curriculum, and interfere with or displace those ancient disciplines which have been tried and tested through the centuries, and have proved themselves to be permanent and divinely effective elements in the equipment of every true minister of the Gospel.

It is significant that those seminaries which are staunchly conservative, which are courageously true to the faith of the ages, which are not tossed to and fro on the pleasant waves of a desultory literary culture, are just those seminaries which insist upon the severe and rigid discipline of the Hebrew and the Greek, and the rigorous thought processes involved in the pursuit of doctrinal and exegetical subjects. And also, let some men say what they will, and criticize as they may, it is these very same conservative institutions which, through their graduates, are making good, and bringing great things to pass, in Christ's name, throughout the whole length and breadth of our nation to-day. The seminaries must continue at all risks to guard the precious and abiding truths which lie at the heart of our Christian faith. They must indoctrinate their students. They must teach them to think things through, in independent fashion,

and with concentration of purpose. It is interesting to notice the contrast between the weak sentimentalism of the so-called modernistic schools of theology, and the powerful, thought-arousing, thought-directing processes of those institutions which insist upon the use of the vital and compelling methods of intellectual development which ought forever to function at the very heart of all solid and effective theological training.

A second problem which the theological seminaries must study is that of *relationship with the active life of men.* This is an ancient criticism; yet even in these hustling days of modern methods it has not lost its force. The strong tendency of much of our theological culture is to develop self-satisfied groups of men consisting of teachers and pupils who are gathered for consideration of serious questions. Human contacts and world-outlooks are rather irritating to such a group.

I am aware that this argument meant more thirty years ago than it does now. In the seminary where I studied there was delightful quiet, congenial fellowship and intellectual refreshing, but absolutely no contact whatever with the real world of men and things. To-day clinical work is being supervised and guided by wise teachers in that as in other schools. Credits are assigned for practical service in missions, for various forms of visitation, leadership in Sunday schools and religious education, hospital work, rescue work, and various forms of social ministry. The student is no longer isolated during three of the most crucially important years of his life from that world of needy people which he should be eagerly studying from every angle every day, and in which he must serve through the future years. But very much more of hand-to-hand, man-to-man, day-by-day, work must be done to acquaint the student with the world, with its labors, its needs and its struggles, that he may be a four-square man of the world, a mighty Christ-filled soldier of the common good, as well as a pleasant, pious saint with a halo.

Now, how about the theological teacher, in the midst of

his varied duties and functions? There is just here a third peril, or problem rather, to which our thoughts should run for a moment. Theological education should not only provide teachers for the student body; *it should provide scholars for the religious world.* The danger is that the supply of needed scholars shall run short. It is far more scanty than it should be, in view of our great array of modern theological establishments.

The duties of the theological professor fall naturally into three classes, those of teaching, research, and general religious activity. The limitation of the size of the faculties, on account of the lack of the financial resources necessary to secure a full roster of teachers, has placed heavy burdens upon the staffs of many seminaries. Professors in some seminaries at the present moment are teaching as many as twenty-five and even thirty hours per week, while in other institutions the average number of teaching hours is from eighteen to twenty.

Under these circumstances can time be found for adequate research work? In the theological education of tomorrow the demand for a larger amount of time in which to carry forward independent lines of study and investigation will be answered by such reconstruction of the curricula of the schools as shall enable our professors to become specialists and authorities in their respective departments. There is also unfortunately in some cases a feeling on the part of professors that when their classroom preparation is completed, and the classroom teaching accomplished the work of the day is done. This is a fatal error. The man who simply does his prescribed duty does not really do his work. The teacher of youth should be the last man on earth to allow any smug or lazy rule of life to blind him to the greater good. Besides he loses the charm and thrill which are the sweet accompaniment of independent research and special investigation in the realm of sacred things.

There are 162 protestant theological schools in the United States and Canada. The average faculty is about ten in number. Thus there are more than 1,600 professors

and instructors in our seminaries at the present time. These are exceptional men, thoroughly educated, who have dedicated their lives to certain particular branches of scholarship. They should be constantly giving to the religious world, as the result of their careful researches, informing books, monographs, pamphlets and published addresses of great value. As a matter of fact the book output from these centers of religious learning is pathetically small; three books in fifteen years at one seminary, for instance.

This is a serious affair, and one to which scarcely any attention is being given. There are rich fields in which these teachers may gather sheaves of golden wheat, but the trustees of the schools must allow them sufficient time from the labors of the house and farm-yard to go forth and reap these waiting harvests. The faculties must be sufficiently enlarged to enable overburdened professors to undertake the healthful task of pure scholarship.

The seminary teacher has also his educational opportunity through the medium of general religious activity. Those seminaries are prospering to-day which reach out into the community, into the state, and into the regions immediately beyond. Not only through correspondence courses, but through representation at all sorts of religious and denominational gatherings the institution, and each individual professor in the institution, has a magnificent educational opportunity. He may thus carry the message of theological thought, ripe, clear, invigorating, to multitudes of lay minds.

I have sought to describe briefly the origins of modern theological education, especially in connection with the Baptist denomination, and the conditioning causes which led to the erection of our seminary establishments; then to trace the developments of these centres of influence and the bearing of epochal movements of the times upon their methods of work; then to indicate the present status of the seminaries on their instructional side, the new elements in their educational program, and the problems which they face.

The Spiritual Emphasis

It remains only to call attention to a fact which we all should recognize, that the education of our ministry is ineffectual if it be not predominantly spiritual. As I see it the primary and essential and final aim of the minister's life and labor is to save sinners. For that purpose Christ Jesus came into the world. That purpose is the keynote of the redemptive passion. That purpose must dominate the preacher's soul and permeate the pastor's heart. That purpose must conquer the world for Christ. The cry of the good minister of Jesus Christ must ever be: "Give me souls or I die!"

Once in boyhood days on a shining sunny summer afternoon, in St. Giles church in Edinburgh, I heard an old man, with a massive mane of snowy hair and a face of serene strength and beauty, speak to a thousand children. He besought them in simple yet noble accents to give their precious young lives to Jesus Christ. The speaker was eighty years of age; he died six months later. That old hero, who was both prophet and saint of God, was Horatius Bonar, who wrote:

"I heard the voice of Jesus say,
Come unto me and rest;
Lay down, thou weary one, lay down
Thy head upon my breast.

"I came to Jesus as I was
Weary and worn and sad;
I found in Him a resting place,
And He has made me glad."

Here is a glimpse of the ultimate in theological teaching and in ministerial service. It is this utterly simple yet sublimely spiritual attitude that must move the man of God, in the divine calling of the Christian ministry. Unless this attitude prevail, unless the Holy Spirit have His way in our ministerial training schools, they will be, as by ignorant people they are sometimes called, "theological cemeteries."

Our seminaries should be aflame with Pentecostal zeal and surcharged with the power of the Holy Ghost. All

theological education should begin at Calvary and end at Calvary. It depends very largely upon the teachers in our schools of the prophets whether this age shall be the Golden Age, this year the Year of Jubilee, this day the day of salvation, this hour the triumph hour for a victorious faith. To these teachers the churches look for the training of men in the knowledge of a risen and glorified Lord.

Christ's words are words of life. His message is truth. His spirit is love. He lived to help. He died to redeem a lost humanity. "In Him are hidden all treasures of wisdom and knowledge." As teachers of teachers, as teachers of preachers, it is our divine mission to interpret Him, the living Christ, the Son of God, our Saviour and our King.

Youth and Religion

A SUCCESSFUL worker with young people, and especially with student groups, assures us that although much flippancy is manifested on the surface, in remarks about the Church and religion, there is nevertheless a deep religious interest in the minds of the boys and girls of today. In two respects there has been a marked change from a generation ago. Our youth despise all sentimentality, and especially the "pious tone," and any attitude of super-sanctity on the part of elders or of friends of their own age. They also dislike everything that savors of morbid self-examination. They welcome the challenge of Christ, however, and are ready to enter upon a "spiritual adventure" with him as their leader. They dread the self-conscious type of Christianity. This is very interesting, because in their general relationships adolescents are inclined to be unduly self-conscious and sensitive. If this analysis be correct it supplies a valuable suggestion that as real religion liberates the personality to a remarkable degree from both self-consciousness and egotism the adolescent can be persuaded into Christian discipleship by a portrayal of Christ as a whole-souled liberator and regenerator.

Preaching That Is Worth While

By Rev. Evan Williams,
Minister of Charles St. Baptist Church, Leicester, England

WHAT is it? How shall I describe this preaching which is worth while. It is not clever preaching, the kind of preaching which suggests that the man behind the sermon has been taking lessons in the art of window-dressing. It is not the preaching which displays the preacher. A predecessor of mine in my present pastorate once lost his temper and threw a hymn book at a member of the congregation. That tradition is not being kept up. I would not cross the road to hear a clever preacher, for I should want to throw a book at *him!* Preaching that is *merely* clever never accomplishes anything. By all means let us be at our best. There is no room for slovenly thinking, or loose, rambling speech in the pulpit. Only the best should be there. At the same time, it is well to remember that we are not there to show off, but to show up Christ.

Neither is there any value in the kind of preaching that has the touch of the fantastic, or even the suspicion of buffoonery about it. It is part of our work to keep fresh and to be interesting, but to preach a sermon on "A piece of an ear" (Amos 3: 12), as an old minister did once in my hearing, made me want to give him a piece of my tongue. The late William Cuff, of Shoreditch, told me one day F. B. Meyer once confessed to him that he often asked the Lord to help him make the people laugh, so that he might the more easily reach their hearts. I think that even the Lord Himself would find it pretty hard work to turn some of us solemn fellows into humorists. There is room for natural humor in the pulpit; but humor which is cultivated for the sake of being funny is out of place, and ends by making the best people sad. Certainly a man should be himself. Peter Mackenzie would throw his audience into fits of laughter verging on apoplexy, but was greatly used of God. The spiritual validity of the ministry

of Billy Sunday is undeniable. But Peter Mackenzie and Billy Sunday are not classic models of pulpit oratory whose style is to be imitated by us. One Peter Mackenzie, and one Billy Sunday, is about as much as any one generation can stand. Let us be content to look upon them in silent wonder, and be thankful for the electing grace which called them into the ministry of the Word of Life, even as it called you and me.

Then there is the kind of preaching which is immensely powerful in the right hands and at the right time, but which is apt to prove a snare to the preacher, namely, apologetic preaching. Only those who have been especially trained and who also have a special gift for such preaching can do it with effect; and even those who have that training and competence had better give it a wide berth on most occasions. The best defence of the Faith is the proclamation of that faith by one who knows its living power in the heart. We are too often snared into thinking that people are interested in the intellectual difficulties which have intrigued and fascinated us in the study, with the result that the sermon is apt to show an array of wooden men whom the preacher bowls over with skill. As a rule, the people are unmoved by such dreadful execution and unhelped.

I lived in London during the days of the Blatchford attack upon Christianity and the New Theology. The intellectual presentation of the Gospel was an important thing in those days; but wise men left the defence of the Faith to skilled apologists, and went on preaching the things which they had verified in their own lives. The competent preacher should be sufficiently equipped to meet the intellectual difficulties of his time; but it is a mistake to imagine that Sunday after Sunday your congregation is made up of agnostics and rationalists. You may succeed in slaying your imaginary opponents and at the same time completely miss the mark. I remember once preaching a sermon to refute the statement of the president of the British Association concerning the origin of man. On the

way home my church secretary told me with a laugh that Mr. —— had described the sermon as being, doubtless, a valuable utterance, but that for himself he didn't care *how* man had come into being! I was nettled at the time (criticism has always a keener edge on Sunday evenings) but during the week I got to know that this man's business was on the rocks. No wonder he didn't care so much how man had been created! What he was concerned about was how he could face his creditors with a brave heart. To my own satisfaction I had neatly whipped off the head of the president of the British Association, but I had missed the chance of giving one troubled soul the stimulus and comfort he so sorely needed.

Well now, what is this preaching that is worth while? It is HELPFUL preaching. If our preaching does not help, then have we mistaken our vocation. I would rather be a helpful preacher than a preacher of any other kind. When we stand up to preach to men, our business is to help, and everything else must be subordinated to that end. Eloquent? Yes, providing it is the eloquence which springs from a deep conviction and genuine emotion, flowing forth in spiritual helpfulness. Scholarly? Certainly, so long as that stands for accurate work in the study, and your scholarship does not clip the wings of the soul when you stand up to preach the living Word of Christ to men. But first and last, helpfulness!

Let us dig into this thing a little. Helpful preaching is experimental preaching. Our best people know the difference between what Joseph Parker once called "dental preaching" and heart preaching. A ripe old saint when asked his opinion of a certain brilliant preacher who had been discoursing upon the character of Christ, replied: "He can talk wonderfully about Him, but he doesn't know Jesus in his heart." The sad, subsequent career of the preacher proved the soundness of the old man's judgment. You have not much experience to work upon as yet! But you have an experience of Jesus which is real to you, and that must color your presentation of Him. I do not say

that a man is called upon to make his sermons a portrayal of himself, but rather that the preacher is called upon to make his message hinge upon the reality of Christ to his own heart and life, in conformity with the Apostolic ideal: *"That which we have seen and heard declare we unto you."* Preaching is helpful when it leaps from the soul of the man in the pulpit who has felt the impact of the grace of God upon his own life. A revival of experimental preaching would sweep into the ecclesiastical dustbin a vast amount of pulpit currency which bears not the image and superscription of the King, because it is not related to a vital experience of grace in the heart of the preacher.

Then helpful preaching is CENTRAL preaching, that is, preaching upon those themes which are central to the Gospel of Christ. That means the choice of the great texts of Scripture. You get the measure of a preacher by the texts he sets out to expound. When young Spurgeon captured London, he was preaching the greatest themes in the Word of God—*"Accepted in the Beloved," "The righteousness of God,"* and so forth. He built up the greatest Church in Christendom by the preaching of big themes. He unveiled the sublimities before his people Sunday after Sunday. It was Alpine preaching, with range after range of snowy peaks made glorious by the Sun of Righteousness. Don't waste your time on the fringes of truth. Get to the center and keep there. Not that you are sure of having a good time with the big texts. You will never feel satisfied with yourself. I remember meeting outside St. Paul's one Monday afternoon, D. J. Hiley, who had just come to succeed Archibald Brown, at West Norwood. Hiley's great interest is sermons, so he asked what I had been preaching on the day before, and how I had got on. "Very well, in the morning, I believe," was my answer, "but the worst time I ever had in the evening. I never felt so utterly futile." Seeing the real trouble on my face, he asked for my text. I gave it: *"It Is Finished!"* A very tender look came into his eyes as he said: "A great text like that is apt to break the preacher's heart. Such texts

are so big that we are not equal to them, but they are the texts that help our people most." I believe that is the simple truth. Preaching from the big texts pays better than anything else. It is the only way in which big-patterned Christians are made. It keeps us right at the center, and no preaching is worth much that is not central—Christo-centric. However we may feel that we have stumbled and faltered, if we have brought men face to face with Christ we have not failed. For that purpose we entered the ministry. This is our job, and nothing else. In one of the cathedrals of the Continent, an old monk takes the visitors round the sacred building and expounds with delight the architectural glories and artistic embellishments which adorn. He concludes the tour of the building by taking the company into one corner and arranging them before a curtained picture, then slipping out of sight, he pulls the cord, the curtain falls, and the visitors are left face to face with the Christ. That is your task and mine.

Still further, preaching that is helpful is HEARTENING preaching. The late Dr. John Watson declared that if he could begin again he would preach more comforting sermons. Mark, he did not mean by that, sermons full of weak and sloppy sentimentality, sermons to coddle the saints by urging them to endure things as they are by thinking of the compensations of the heavenly world. No! He meant by comfort, the strength which comes into the heart when it is realized that hardness is a part of the divine schooling; that temptation represents the greatest compliment nature ever paid to man; that trial is a part of the curriculum of life; that failure can be another name for success and that character can only come through the pressure of adverse circumstances, so that, just as our Lord Himself *"was made perfect through suffering,"* the finer qualities of life are produced through the same discipline. Tell men that; make the broken-hearted feel that their pain is not a purposeless thing, that behind the mystery of suffering is love, that all is well even on the darkest day, for above all is God, *"that underneath are the everlasting*

arms," and the result will be that the crushed and broken will pick up heart again, and go out to face the hard world with the light of a quenchless hope shining on their faces. Thus will they learn to sing with Browning:

"Then welcome each rebuff
That turns earth's smoothness rough,
Each sting that bids nor sit nor stand but go!
Be our joys three parts pain!
Strive, and hold cheap the strain;
Learn, nor account the pang; dare, never grudge the throe!

"For then,—a paradox
Which comforts while it mocks,—
Shall life succeed, in that it seems to fail."

Then, of course, all helpful preaching must be SIMPLE. A good deal of our pulpit language needs to be scrapped. There is only too much reason to fear that we are often using language which our people do not understand. In a group of young people I was recently preparing for church membership, not one had any idea of what was meant by the words *Trinity* and *Incarnation.* We take for granted that our hearers have the knowledge we have ourselves, but the assumption is not always warranted. Our pulpit vocabulary has to be brought up to date. We must speak in a language which can be understood. Simplicity in diction is supremely important. What is the use of employing words that people cannot understand? Ignorant people may think we are profound because they cannot follow us, but intelligent people must think us empty and verbose. We have to get our message across to our audience, and every word which does not make for clarity must be cut out. One of our English judges administered a rebuke to a doctor who was giving evidence in a trial down in Derbyshire, which advice we preachers would do well to take to heart. Doctors make bad witnesses as a rule because of their fondness for using technical terms. This doctor certified in the witness-box that the claimant when he came to see him was suffering from *"echimosis* of the left eye." "What do you mean by that?" asked the judge. "Do you mean that he had a black eye?" "Yes, my lord."

"Then why didn't you say so plainly? How could you expect members of the jury to know what 'echimosis of the left eye' means?" The pure Anglo-Saxon of John Bright and C. H. Spurgeon is the only safe model for men who are called upon to speak to their fellows upon the deep things of God and the soul. If after we have delivered our message, men do not know what we have been saying, we have failed. Never use two syllables where one will do, is a sure guide for the public speaker.

Finally, preaching that is helpful is that which has the NOTE OF THE TRUMPET in it; not our own trumpet, but the Lord's. We are to call the people to battle for the Lord. The call of Christian discipleship is not a call to an easy time, nor to run away from the world, but a call to arms. Are we sounding that trumpet note in our preaching? There is an old legend which tells that each morning in heaven the trumpets ring out, and that when Lucifer was asked, after he had fallen from heaven, what he missed most, he replied that he missed the trumpets which sounded in the morning. I fear that something has happened to the trumpet note in modern preaching. We sing doleful songs. We pitch our tunes in the minor key. It is time we stopped playing the tin whistle and sounded the trumpet. True preaching is a call to battle.

A little while back, Belden, of Whitefield's Tabernacle, London, came to preach in my church. I went to the afternoon service very tired and fearing I might wander off into the land of Nod; but when he gave out his text, which was but one word, I gasped: and when he repeated it, I sat up, and knew there was no nap for me that day. *"Armageddon!"* He told us of the medley of interpretations which had been fastened on the Book of Revelation, and then showed how that underneath and running through the book was the titantic, spiritual conflict between right and wrong in which all the Lord's people were called to share. *"Armageddon!"* The battle, the decisive struggle, for the final victory of Christ! The sound of the trumpet rang through that service, and we were made to feel that fight-

ng the battle for the Lord was something more than sing-
ng *"Onward Christian Soldiers,"* and dropping a small
coin into the collection plate!

This is the work to which we are called. We help our people most when we make them eager to put on the armor and march forth to the conquest of evil. That is our reward. When Demosthenes had finished his great oration in the assembly, the people didn't praise his wonderful oratory, but said with one voice and uplifted hands, "Let us march against Philip!" If when we have preached, there are those in the audience who have been shaken out of their smug self-complacency so that they want to strike a blow at the devil and all his works, we shall not have failed. The preaching that helps sends a crusading host of fighting saints "over the top" to extend the Kingdom of God. By this shall we know that our preaching has been worth while.

The Spirit of John Mason Peck

By Rev. Coe Hayne

"ST. LOUIS must not be relinquished by the Baptists," wrote John Mason Peck in 1820 in his appeal to the Baptist Board of Foreign Missions to reconsider the resolution concerning his removal to the Indian mission station in the Indiana Territory. He could not retreat now. His driving passion was to see the banner of the Cross planted firmly in the Mississippi Valley. His fondest dream was still unrealized. Never had he lost sight of the supreme importance of establishing somewhere in the new country a Christian institution of higher learning.

That portion of Peck's journal covering the month of February, 1819, has an entry that leaves no doubt in the mind of the reader as to what this Yankee, almost destitute of academic training himself, conceived to be his ultimate mission on the remote Western frontier. "It had been our plan at first," he contended, "even before we left Philadelphia for this region, to establish a seminary for the common and higher branches of education; and especially for the training of school-teachers and aiding the preachers now in office or who may hereafter be brought forth in the churches. The education of the ministry is of primary importance in all new countries. A classical and scientific education, such as academies and colleges furnish, has never been regarded by Baptists as an indispensable requisite to entrance on the gospel ministry, or to perform the duties of a Christian pastor. But there are certain branches of education that are indispensable to ministerial usefulness. . . . The mind must be trained to habits of thinking; to logical reasoning; to readiness of speech; to systematic arrangement of gospel truth, and to a practical application of Christian duties. Mere declamation is not preaching the gospel. A man may stand up, rattle off words, tear his voice to tatters, and foam at the mouth, and yet not communicate one

Scriptural idea, nor excite one spiritual emotion in his hearers."

In 1823, when Massachusetts Baptists came to the rescue of the Western Mission, Peck had become a real builder, conscious of a plan and a program. The days of hesitations and fear were behind him. A pathfinder who sensed the nakedness and destitution accompanying the birth of an empire, it was given him to remain at his chosen station long enough to enable him to have a large share in "guiding the thoughts, molding the manners, and forming the institutions of the West."

The home he established at Rock Spring, not over thirty miles from St. Louis, became Baptist headquarters for that vast unevangelized section. Here ministers, young and old, sought his help and counsel; here within a month after his arrival as a resident in Illinois he helped to establish a church; here he founded the school that later became Shurtleff College; here he performed those herculean literary labors that might be viewed as an ample contribution to society by one individual during a lifetime; here he carried on in addition to his other correspondence a veritable information bureau for those who were considering the question of journeying westward; here he wrote his Guide for Emigrants; from this point he rode forth repeatedly to participate in the pioneer Sunday-school movement in Illinois, to distribute Bibles and preach in distant communities; here he edited a Baptist newspaper (*The Pioneer,* later published at Upper Alton); from here he fought slavery and intemperance; here he wrote stirring reports as missionary for the Baptist Missionary Society of Massachusetts and carried on that history-making correspondence with Dr. Jonathan Going that led to the memorable conference of the two men mentioned in Peck's journal, under date of June 20, 1831, in the following modest way: "Today Elder J. Going, of Massachusetts, sent out to explore the condition of the Baptists in the West, arrived at my house."

Where the need was greatest during the years that followed our Pioneer was found waging a patient warfare of

faith and courage, of ceaseless toil and of poverty. The activities of the man who became known and loved as the "Sage of Rock Spring," coöperating with his neighbors in behalf of a wildernes empire in ways seldom paralleled, furnished the elements of a story that may never be told in its entirety.

John Mason Peck was a real pioneer. With the knowledge that he had of the great migrations setting westward, he constructed the picture of countless communities in the Mississippi Valley destitute of gospel privileges, destitute even of the rudiments of a decent public school system. He foresaw on the American frontier as great a missionary opportunity as Judson and Rice had seen in the Orient.

Down through the decades every great political, social or economic upheaval has brought in its wake a missionary opportunity. The population movements westward gave birth to our work upon the frontier. Work among Negroes —missionary and educational—had its beginning before the close of the Civil War. The development of railway transportation necessitated a further increase in the missionary forces in remote western areas. The vast industrial growth of the United States, bringing alien millions to our shores, also brought to our doors a staggering need and an inspiring opportunity—the evangelization of foreign speaking people. The Spanish-American war had its spiritual aftermath on every isle beneath the Southern Cross. The World War precipitated a sudden exodus of black people from quiet Southern cotton fields and plantations to the roaring industrial infernos of the North that has no parallel in the history of any race. The demand for cheap labor in the Southwest and Middle West started another population avalanche—an interminable stream of Mexicans across the border. We saw city and rural situations become increasingly complex as restless, questing people sought to adjust themselves to strange conditions that had arisen overnight.

What of today? Are there opportunities presented to the youth of the land to pioneer for Christ, "Matching the Spirit of John Mason Peck?"

When account is taken of great physical and social areas within the nation where religious privileges are still inadequate, it is seen that the home mission enterprise has barely begun. In some of these areas there is no religious work except as it is carried on by our home missionaries. In industrial, suburban and rural communities there have arisen problems that call for an unprecedented mobilization of Christian forces, national and local. The greatest missionary task that confronts Christian America today is to make America Christian. The very life of our foreign mission enterprise hinges upon it. The most compelling tasks of home missions lie in the future.

Tremendous and unforeseen population movements are furnishing open doors for service. People from the countryside are pouring into the city. Older Americans are fleeing to the suburbs from congested areas of the cities. Vast numbers of *foreign-speaking people* are finding homes in rural sections. Think of the overcrowded condition of churches in *Latin America.* Bacone College is turning away scores of Indian boys and girls every fall because of lack of equipment. Realize the increasing demands of *Negro churches* for trained leadership and the necessity of improving the equipment of *Negro Colleges* to meet this demand. *Neglected Indian fields* in *North America, Mexico* and *Central America* offer amazing opportunities for the presentation of the gospel.

Do we not believe that inherent in the church is the power to meet every God-given task?

We are in a period of far-reaching economic readjustment. In our extremity God may see his opportunity.

In 1837, when the nation was in the grip of one of the severest financial panics of its history, the Home Mission Society sent word to John Mason Peck that its treasury was at such low ebb that there were no funds for the struggling churches he had founded in the Mississippi Valley. Peck did not give up. The word surrender was not in his missionary vocabulary. He asked permission to visit the stronger churches of Illinois, Missouri, Indiana and Kentucky in

behalf of the weaker churches on the frontier and the funds he solicited saved the western mission.

Thus in courageous faith were born the independent State Conventions of the West.

Is there not a sure dynamic for every sincere Christian motive? Here then is a motive: Christ in every home to win America for Christ for the friendly service of the world —a motive that has given birth to the home missionary enterprise.

Confident that the evangelization of America is indispensable to World Evangelism, Northern Baptists support a splendid company of commissioned workers under the direction of the General and Woman's Home Mission Societies, the Publication Society, and the State Conventions and City Mission Societies. They may be found from Alaska to the West Indies.

When we think of these marching columns of men and women let us not forget another great body of workers—our first line men—the pastors within the territory of the Northern Baptist Convention whose burdens yearly become heavier and whose faith has mounted with their toil—a devoted band whose servants the men and women at the various mission headquarters are proud to be.

Whatever may be the immediate outcome of our anxieties, let us hew out of the wilderness of our doubts and hesitations a new conception of the term *pioneer*. The pioneer was one who struck! Opportunity is given to us not for defeat, but for victory; not for soft security and sterile fear but for brave and joyous struggle.

Christ and the Crisis

By Professor William W. Adams, Th.D.

EVERY true Christian is vitally interested in the Christ whom he serves and in the world in which he lives. It could not be otherwise since Christ has no abiding significance apart from his relation to the world in which the Christian lives. If the world is in a crisis, and if Christ is definitely related to that crisis, then the subject of this paper at once arrests the attention of the follower of Christ, particularly of the minister of Christ.

The minister of Jesus Christ labors in a field where his daily routine is pretty well defined. His life may easily become stereotyped. He delights in the faithful performance of his regular duties — preaching, praying, visiting the sick, and related activities. And he may so contract his vision and narrow the field of his intelligent and sympathetic interests that his ministry loses in vitality and effectiveness.

The archeologist must possess powers and capacities that reach far beyond the ability simply to dig a hole in the ground with pick and shovel.

Two men plough their fields and sow their seed in the same way. One of them performs these duties in a perfunctory sort of way, without giving due consideration to the various types of soil and the changing conditions of climate and season and the economic world in which he lives. It would be surprising to find this man consistently reaping as bountiful harvests as the man who farms in keeping with the larger vision.

Two men, each with a chisel, may apparently work alike. One has the genius, spirit, knowledge and skill of an efficient sculptor; the other lacks these gifts and training. Each one lays hold upon a piece of marble in the rough. Though they apparently work alike, their product will not be the same.

In vision, range of knowledge, skill and sympathies, no one should excel the minister of Jesus Christ. His task is

supreme and his preparation should be in proportion to the task. Differences in service rendered are but the outward measurements of differences in inward preparation to serve.

This paper declares that the Christian minister should frankly and intelligently face the crisis through which the world is now passing, and should relate himself to that crisis in the full realization of Christ's relation to it. And be it understood immediately that this is no new and unreasonable demand made upon the minister of today. It is as old as preaching itself.

Isaiah is known as the *court preacher*. He knew the ways, needs, weaknesses and sins of the people in high places as well as of the masses.

John the Baptist, of the priestly line and of the desert, understood the life of the ecclesiastics of his day and of the village and country folk.

Paul the Apostle, a man with brilliant intellect and ripe scholarship, knew well the sins of Jew and Gentile and the many religions and opposing systems of thought contending for mastery in his day. Paul understood the Graeco-Roman world in all essential respects before he bore the Gospel to it.

Not one of these giants among preachers dared be ignorant of the age in which he lived. And knowing the age, not one of them closed his eyes to the facts nor evaded the issues involved. So has it been with all of God's worthy ministers until this good hour.

In studying the crisis of today one should recognize that life is characterized in one way by a succession of crises, differing from one another only in degree. This is true of individuals and of groups of individuals, whether social, religious, educational, political, business, national or international. This is true of the past. It is true today and we expect it to be true tomorrow. This common experience of all men of all time, taken as a general rule, warns us against undue excitement in this or any other particular crisis of life.

It is of equal importance that one remember that all of the world's ills, all of human sorrow, was not reserved for

this generation. Long before our day there were millions upon millions of God's dear children calling vainly for food, for Christ, for freedom from superstition, fear and oppression. Only six years ago we, along with other leading nations of earth, were riding on the crest of the greatest wave of financial prosperity known to history. And we felt lighthearted and secure. It is so easy to confuse our kingdom of plenty with the kingdom of God, and our miserable lot with the kingdom of Satan!

The present crisis, which has included us in its embrace, has but added millions to other multiplied millions who cry out for that measure of life for which they were created.

And yet, as we look about us, we are compelled to confess that so far as our generation is concerned, the world is now in the grip of *the* crisis of all crises. This is manifestly true. This feeling instinctively rises from within us. It is in the very air we breathe. It has part in our speech, private and public. We read it on the printed page and in mens' faces. We discover it in the news of the hour, emanating from every quarter of the globe. Darkness seems to be settling down upon us. Perplexed in mind, depressed in spirit, we wait or work in fear.

The financial depression into which we have fallen staggers the world. Trade decreases everywhere. Securities and investments are unsafe. Millions lose all their earthly possessions, in countless cases the savings of a lifetime of toil. Unemployment stalks through the land. Multitudes go hungry.

This situation casts its gloomy shadow over the world and greatly multiplies the throngs of wretched, joyless human beings who, in America, in Europe, in India, in China, everywhere peer into a dismal, uninviting tomorrow.

This storm of uncertainty has burst upon us in terrible fury and nothing seemingly is to escape the testing. Governments change in rapid succession. Political institutions tremble to their foundations. Confusion reigns in many of the programs and enterprises of most of the institutions that largely determine our religious, educational, commercial,

civic and social welfare. The wheels of progress are choked; life is being smothered.

On every hand there is the clash of battle. No one wants life to become stagnant. We expect and welcome differences of opinion regarding almost everything. But it is a serious matter when all oneness of spirit, all agreement, takes wings and flies away, leaving the institutions and enterprises dear to our hearts with enemies digging away at their very roots.

What a picture of affairs must come to the mind of the informed man when he thinks of the political turmoil in our city, state and national governments, and among the governments of earth; of the perennial strife between the various religious groups of the world, including our own protestantism; particularly of so-called modernism and fundamentalism; of our public school system in relation to church and state; of communism; of racketeering; of gambling; of evolution; of science; of philosophy; of militarism and pacifism and of kindred questions that haunt us and agitate our minds and hearts!

Life seems to be crowded with paradoxes. There are billions of money and millions of men and women consecrated to the furtherance of civilization and the welfare of humanity, and yet the peoples of earth cry out for light and life. Science and invention give us more power and machinery to serve the human race and yet we seem to be powerless to remove many of the greatest obstacles that lie in the path of our highest good. We have more work to be done than ever before, and our increasing millions seek work in vain. Vast stores of surplus food and multitudes of hungry people increase in the same world, oftentimes in strange proximity to each other.

Our schools have succeeded in training one third more teachers than can be employed, and they continue to train others in increasing numbers.

There are in this blest land of ours, ten thousand communities with no church whatsoever; thirty thousand with no resident minister; thousands of others with no minister

at all; there are ten millions and more of our children who receive no religious instruction of any kind; more than half of our people untouched by any religious organization; and there are countless multitudes of earth who grope through life in idolatry and superstition — totally ignorant of the true God.

Yet there are hundreds of educated, consecrated men and women ready for Christian service who can find no place to serve. And what is still more startling, we hear it said frequently these days that we have an overplus of ministers and Christian leaders!

There is organized, determined, bitter opposition to the very idea and name of God at the very time that the world most sorely needs God.

Europe cannot pay her eleven billion dollar war debt to the United States, but she can spend this year three and one half billions in preparation for another war. We in the United States can spend nearly three quarters of a billion of dollars and all the nations combined, four and one sixth billions annually for war purposes, but we cannot devise ways and means to feed the starving bodies, minds and hearts of half the population of earth. Truly one is justified in speaking of *the* crisis into which the world has come.

As the minister of Jesus Christ seeks to understand the present world situation with a view to service, several truths deserve emphasis.

It is obvious that the minister cannot afford to join the ranks of those who relegate all calamities to the realm of the inevitable — nothing more than dust or sparks from the wheels of nature in her evolutionary upward unfolding.

He must also recognize that to stand aloof from the world of reality in which the people live results inevitably in a limp and fruitless ministry. In the summer of 1931 in a certain section of Philadelphia, a group of churches held union services over a period of two months. A different minister preached each Sunday, bringing two sermons. A keen, wide-awake, successful minister who heard these sermons, made this arresting declaration: "Only one of the

sermons was suited to the people of today; all the others might as well have been preached two hundred years ago." "Is it any wonder," the minister asked, "that the hungry people go elsewhere?"

The minister must also recognize that he cannot please God merely by preaching the Word. God is interested in far more than simply having a truth, a message, proclaimed. God wills that all should be saved and He works to that end. God wants the minister to win the people to Him and let His life become theirs. Now the minister cannot do this effectively without taking into his own soul the heartaches, burdened spirits and perplexed minds of his people.

Now this is not an impossible task. The facts of the world are available today. The secrets of men's burdens, needs, problems and sins are being revealed as never before. The minister *can know* the world in which he lives if he so desires.

It must also be kept distinctly in mind that the minister must not add to the burdens and perplexities of men by merely denouncing and condemning that which is wrong. There must always be the positive, constructive message.

At this point one thinks naturally of John the Baptist. The fact of his thorough comprehension of his age has already been mentioned. This fact alone, however, did not make him a great preacher. The secret of his greatness is not hard to discover. He knew when the hour struck and what it needed. As the sudden eruption of the smouldering volcano changes the countryside, so John, after years of the divine infilling with the very life, power and will of God, thundered forth the awakening and transforming message of the hour. "Repent ye," said he. But that was general. The ecclesiastics came to his baptism. "Prove by your fruits that you have repented, and cease excusing your sins and claiming part in the kingdom of God by virtue of being Abraham's seed. From henceforth ye fruitless ones may expect the full weight of the axe and the fire of God's wrath upon your sham, hypocrisy and make-believe."

The multitudes asked what to do. "If you have coat or

food to spare, divide with the needy." The tax gatherers asked what to do. "Stop extorting from the people," came the quick reply. The soldiers likewise made inquiry. "Stop your violence and untrue accusations against the people, and quit complaining about your pay." And to all the people John continued, "The Mighty One is now in your midst. Only the wheat is to be preserved. The chaff goes into the fire."

One could analyze the ministry of the Apostle Paul from the standpoint of his ability always to bring the suitable message: to the jailer inquiring the way of salvation; to the raging mob in Jerusalem; to the fickle churches of Galatia, the contentious church at Corinth and the heresy-ridden church at Colosse; to the slave owner; and to his younger fellow ministers. One is tempted to linger here. We may pass on with the simple prayer that the spirit of these men may be reincarnated in multiplied numbers of God's ministers today.

But there is one truth deserving emphasis above all others. It is neither new nor startling. But it is of fundamental importance to our ministry and to civilization. It is this: Christ is the light and hope of the world.

It is becoming increasingly apparent that man alone cannot cure poor, fallen, sin-sick humanity. From council chambers and conference halls emanate a perfect babel of voices setting forth our problems and offering remedies and solutions. And all the while the darkness deepens.

One fears that much of the world's trouble today is the natural fruition of that which has issued from man's unaided brain.

Throughout the last nineteen centuries, insofar as Christ has been heard and heeded, he has dispelled the darkness and lighted the pathway of struggling mankind. This fact needs no proof.

But the basis of Christ's greatness may be set forth briefly. For one thing he alone *perfectly understands* all of the conditions of men, the good and the bad, the deepest needs and

loftiest ambitions. He was a laborer, an honest carpenter. He is no stranger to the folk who toil.

He lived his entire earthly career destitute of earthly possessions: he had no sure place to lay his head. The needy, the hungry, the poor may always find a friend in Jesus of Nazareth.

He lived midst conflicting ideals and systems of thought that weighed him down in perplexity so that he stole away to talk it over with his Father. No one with problems to solve and choices to make need hesitate to come to Christ.

He was tempted to give up, turn his back upon God, and take his life in his own hands. Jesus ever remains the comrade and friend of the agitated and depressed spirit.

He was misunderstood by even his warmest friends. There is no loneliness to which Jesus is a stranger.

He was murdered, and that without cause. The grave claimed his body. There is no blackness outside his experience.

Further, Christ not only sympathetically understands the full range of human experiences, but he is also *master* of the problems and needs of men. He mastered himself, living perfectly within the will of the Father.

He met the hungry throngs and gave them food.

He met the diseased in body and gave them health.

He faced mental blindness and sent the victims away with a clear brain.

He looked into the souls of men demonized and paralyzed, and sent them away unshackled, freed from fear and superstition.

He exposed and rebuked the galling inequalities, lifeless formalities and deadening hypocrisies of his day and enabled men to recover that which is real and vital.

He sided with the oppressed, be they slave, child, woman, or taxpayer, and put in operation a spirit and a movement destined to break asunder all shackles of injustice.

He went beneath the physical need of the moment, the ability to take up one's bed and walk, and removed the basic cause of all human undoing and sorrow — the sin of the soul.

He died, himself sinless and guiltless and so made possible the redemption of sinners.

He overcame death, and so became resurrection and life to all who come to him.

Oh this mighty One, the Christ! In Gethsemane the human Jesus could cry out: "If it be possible, let this cup pass from me." But to do his Father's will was his good pleasure, even to the drinking of the bitter dregs of Calvary. In consequence of that obedience, we behold him majestic in bearing, victorious in spirit: "Go ye in my universal power and win the whole world to me."

The world's conqueror and deliverer *has come.*

It is Christ's divine and eternal right to proclaim, "I am the bread of life"; "I am the way, the truth and the life"; "I am the door to the Father"; "I am the true shepherd"; "I am the resurrection and the life." What could this world need that Christ could not supply! Oh that his voice might be heard in every troubled soul in the universe, as he extends that eternally true and blessed invitation: "Come unto me all ye that labor and are heavy laden and I will give you rest!"

They came to Jesus, the maimed, the halt, the deaf, the blind, the demon-possessed, the sinners—the burdened came to Jesus and found rest. The multitudes were astonished at his words, because never had man spoken as Jesus spoke. The light and power of Christ changed the Graeco-Roman world in one generation, transforming it from despair to hope. And the darkness was denser than it is today. From that day till now millions have testified in word and deed to the transforming power of the light of the blessed Gospel of Christ.

This Christ *is* the world's light and only hope. It is to bear this light to the world that God has called us who live in Christ this day. Let all hesitancy, timidity and fear in preaching Christ be banished from us forever!

In seeking to minister Christ to the world there are two simple duties which none of us can escape. We must *live* Christ—bring all of our powers, our entire being perfectly

under his control. There must be no unclean thinking, unholy cravings and ambitions; no impure speech; no egotism; no self-seeking. There must be the trained intellect, capable of gathering and retaining stores of truth—truth of God's Word and will and world. There must be the ability to discern quickly and accurately the right from the wrong and then the rugged honesty and indomitable courage needed to follow out the right to the end, regardless of cost. And crowning all, there must be unyielding faith—faith in people, faith in the Word of God, faith in the Son of God, and faith in our ministry to bring his light to the people of earth.

Then we must *preach* Christ. We must preach him in truth; in his fulness; in his redeeming power; in his illuminating and transforming capacities; and we must preach him *now*. For surely the hour has struck for Christ to be brought to the crisis now upon us.

> "The world's great heart is aching, fiercely aching in the night;
> And only God can heal it, and only God give light.
> And the men to bear that message and to speak the healing word
> Are you and I, my brothers, and the millions that have heard."

While others seek elsewhere in vain for the light, let us herald to the world again and again the message of Isaiah of old: "Arise, shine, for thy light is come, and the glory of Jehovah is upon thee."

The Church As a Layman Sees It

By Donald H. Morison

AS A CHRISTIAN LAYMAN I have had the opportunity of studying from a non-ministerial point of view, the activities of many churches and ministers, either intimately as a church officer, or indirectly through the interested observation of their methods and work, and through fellowship with their members.

In my perusal of religious papers and magazines I sometimes wonder that the clerical outlook is so constantly to the fore, while the lay attitude is so seldom set forth. I welcome the opportunity that has been graciously afforded me, to present some of my observations on the churches and ministers of today. Although it may be discovered that I have said little that has not been much better said by my "brethren of the cloth," I shall at least have relieved my mind, and emphasized the reactions of a humble private in the ranks of the army of the Lord.

There are many types of churches, as there are many types of men. Each church, as each human being, has a character, a distinct personality, of its own. For this reason any sweeping generalization is out of order.

Some churches are simply selfish. They minister lavishly to their own need and comfort. I have been acquainted with some churches of this class, and am convinced that there are altogether too many of them. They used to haunt the cities. Now they encumber the suburban areas. They have magnificent edifices of worship, situated delightfully. They are under the care of talented clergymen. Their balance-sheet indicates that there are evidently wealthy and benevolent ladies and gentlemen in their membership list. They are irreproachable, socially and morally. They are more or less exclusive clubs; but they evince no heavy burden of anxiety for the teeming masses of godless people who swarm in the city so near to them. They rejoice in their smooth prosperity. Perhaps they would not confess

publicly that they are indeed "the Lord's anointed," but they have a smug suspicion that they really are so.

Then there are the sectarian churches, which shout their shibboleths, and exhibit with pride their particular doctrines or peculiar beliefs. These churches are admirable in several ways. They are loyal to their beliefs. They are sure of something, and it is well to be sure of something in this age of change and uncertainty. They are usually active and zealous for the truths—or half-truths—which have become so real to them. They often show a spirit of devotion that is apt to be absent from the more cultured churches of the sort I have described above.

There are also large "popular" churches that minister to a multitude Sunday by Sunday. Here we may find the exhilarating music and the other pleasing attractions that "draw" the crowds. Personally, I am not "drawn," for the air of excitement interferes with my spirit of reverent worship; but I rejoice in the abundant facilities for spiritual enthusiasm that they provide. Their preachers are usually genial and friendly fellows, with lots of snap.

I am deeply interested in the Community Church, that is courageously seeking to serve its whole neighborhood. Here the genius of unselfish sympathy is clearly seen. When the "old-time Gospel," in which I profoundly believe, is clearly and constantly set forth, these neighborhood and neighborly churches become centres of a radiant ministry. The trouble is that they tend to become generic rather than specific, that they emphasize the neighborhood need rather than the need of the neighbor, and that they exalt the physical and social rather than the spiritual forms of service.

Through many and various experiences, however, I have come to believe that the Effective Church is the ideal church for today. Its minister may not be a Demosthenes, but he is intensely in earnest in all that he does. The choir may not be artistic in its renderings or operatic in its style, but its members are all Christians and they sing from their hearts as well as from their lips—or their diaphragms. Its

house of worship may not be pretentious, but every stranger feels at once that it is the House of God. Its resources may not be great but the offerings are those of cheerful givers who love their Lord. Such a church may have, and probably will have, clear-cut denominational convictions, but it is the passion of the Cross and loyalty to the essential principles that link together all real followers of Christ of whatever name, that dominate its body and control its life.

Such a church, filled with the Holy Spirit, does not bow to any limitation of time or place. It may be found in the big city or the little city or the suburb or the small town or the rural settlement. It is single in its worship of a redeeming God. It is single in its service of the deepest needs of the human soul, of any soul, of every soul. And my experience has been that there are a greater number of such churches, alive with the spirit of Christly effectiveness, than many people suppose, and that their number is steadily increasing. This is the age of efficiency. Then let the churches be efficient, or abandon their enterprise. These are strenuous times, and the church must "make good" or "go to the wall," spiritually. No church that is merely selfish, or merely sectarian, or merely enthusiastic, can successfully stand the test.

Our American civilization is predominantly materialistic. This has been said many times, but a fact that is vital needs constant emphasis. Some years ago a distinguished Japanese visitor to our shores was shown many courtesies. In Chicago he was taken to the stockyards, the stock exchange, the university and various clubs; and he viewed the skyscrapers. In New York he was favored with a similar display. At the pier, as he was leaving for Europe, he said: "I have been graciously entertained. Your banquets have been noble. You have shown me the outward signs of a great industrial nation. But I have nowhere been shown any places of worship. In Japan we would have taken you first to our temples. I perceive that you are not a religious people."

And are we? Even the policy of the radio shows this. We now have on Sundays the vociferous advertisements of soaps and shoes and cigarets, and silly syncopated jazz music, instead of the broadcasting of stimulating religious worship programs, such as we used to have throughout the entire day. Greed has captured our day of rest. The church cannot compete financially with big business.

That which affects me most acutely, as a Christian man, is that in the minds of people in general, the church just "doesn't count." The attitude is not one of hostility but of indifference. This, so far as the church is concerned, is more perilous than active opposition would be. I like to argue with a man who is interested enough to "talk back" and who is open to conviction, but when he does no more than smile and shrug his shoulders, my zeal wanes.

A certain quite large group of people, however, more discerning than the multitudes, say of the church: "It constitutes today one of the many ethical and social forces that are seeking to help humanity. It is composed of excellent and respectable folks. It may be a little more formal, a little less vigorous than some of these other forces, but it is doing a lot of good in a quiet way."

Now, suppose you go to a man of this class, and stoutly affirm: "The church is the very body of Christ. It is an elect priesthood of believers in the eternal realities. It is the company of the redeemed, the sole heirs upon earth of everlasting glory. Its mission is to transform the whole world by the power of the Gospel. Its members have pledged themselves to this divine mission." I imagine that if you should speak in this New Testament fashion concerning the Church of today, your friend would look at you with an anxious expression. He might suggest something about nerve-strain and the need for a quiet period of retirement in a sanatorium.

Or, if he should at last take you seriously, he might reply: "It is well to have high ideals; but your words are extravagant. We are now facing a crisis unparalleled in the political and industrial history of the world. It is a time of all

times for the Church to act, not to dream. If you really believe what you say, and if the Church believes it, and if you and the rest of the church members have any burning desire to save humanity, why don't you raise your standard, marshall your forces, exert your energies, and enter upon a victorious career of conquest throughout the world? You have enough pledged members to do it. Your churches have wealth enough to do it. Be effective!" The church's manifest ineffectiveness is the most telling indictment against it.

In face of what I have said, and in spite of the careless indifference of the multitudes, and the good-natured tolerance of more thoughtful people, I am persuaded that the attitude of the Church is more encouraging now than it was thirty or forty years ago. At that time science was definitely agnostic or materialistic. Commerce and industry had begun their triumphant modern march of progress. Trade and exploration seemed to be bringing the nations together. The "end of the century" pessimism and cynicism sought to penetrate all life with its poison.

Yet at that earlier critical epoch the Church alone, of all the world's superior forces, was dazed, confused, impotent, unable to find itself in the midst of the hurly-burly. It became formal and inactive. The Free Churches of England lost tremendously during that period. The American churches made small gains. A great opportunity was missed through lack of faith and courage.

Now the crisis is much more crucial, but the churches are more open-eyed, and more anxious to achieve. They realize their peril more plainly than they did in the earlier epoch. They are coming to understand their short-comings; there have been critics enough, in all conscience, to reveal those faults and blunders. The churches are not so hesitant and apologetic as they were then. They are proceeding very slowly, but I believe surely, to a more settled self-knowledge, and a determination to bring things to pass for God. This attitude contrasts hopefully with the self-satisfaction of fifty years ago and with the self-distrust of thirty

years ago. Besides this, though the age is materialistic, science is not; it is much more cordial to the faith of Christians.

There are still many faults and handicaps that press for remedial treatment. For one thing I do not think that the average minister is making a sufficiently effective impress of his message upon the men, and especially upon the keen and successful business men, of the community in which he lives.

I am not speaking of the splendid exceptions. I request my readers not to cry out too hastily: "How untrue! Why, think of Mark Matthews and Ralph Sockman and Dan Poling and George Truett." Well, I know about these distinguished leaders of men, and there are doubtless a thousand other ministers in lesser places who are like unto them; but I maintain that these are the exceptions. I am speaking of the great body of present-day pastors who lie beyond the limits of the thousand or so. The criticism is one that I have heard repeated many times by honest friends of mine, in the course of conversations concerning the church and its present condition.

Someone has recently said: "That thousands of the first men of our cities have dropped out of church influence, and seldom or never feel the influence of true worship, and the inspiration of the religious appeal, points to one of the most serious of all wastes of the present time. That men who have produced real things and brought about profound changes in the times should not realize the providence or the love or the presence of God, moves men to wrestle daily with the question of the cause of this condition, and to search for possible remedies."

The masses of men are not in the churches. They evince not the slightest desire to be in the churches. They seem to find their lives quite full enough without any religious addition. Further, the men who are in the churches are not taking their work as Christians seriously, as they take their business or professional affairs. They name Christ as Master but they do not obey him as their Master. Do

the bulk of them at all realize that as Christians their Christian faith must be fundamental and all pervasive? Do they engage in whole-hearted evangelistic enterprise, as Christ commands? Certainly some of them do, but their number is comparatively insignificant.

An active man of nearly eighty years, who had been a deacon for forty of those years, said to me once: "I've been looking back, and I cannot say that I have ever won a single soul for Christ. I feel like a hypocrite. My business has taken up practically all of my time and thought. It seems to me that I ought to resign my deaconship." The wonder to me was that it had taken him forty years to get his eyes open.

The churches never needed strong men so much as right now. To win men they must take a definite and overpowering interest in men. To win men the ministers must be heartily human, with knowledge of the outlook, the difficulties, the problems and the needs, both of the man in authority and of the man in the street, and must capitalize and invest that knowledge through a deep personal service of these men as men and as fellow-men.

There are nearly four million more women than men in our American Protestant churches. More than this; of these nominal members, the women are more vitally effective in the spiritual affairs of the church than the men are. The churches as a whole need to exert a Christly effectiveness. Unless their man power can be enlisted, and unless the man power of the communities can be won for Christ, the future of the Church is dark indeed. The situation now is scandalous. And the ministers are the chosen leaders for the accomplishment of this great twofold task. The primary responsibility for initiative and direction lies with them.

Again, I am puzzled by the multiplicity of meetings that are being held by the churches. I do not refer to gatherings for prayer or for preaching, nor to "retreats" to promote the spiritual life, nor to the meeting of classes for the reverent study of God's Word, nor to special services that aim

at the redemption of men from their sins. We can hardly have too many of these.

Rather I am thinking of the business and social meetings, the conferences, the conventions, which are forever being held here, there and everywhere. The world will never be converted by conventions. The main business of the churches is to save souls. This should be their specialty. The trouble is that this is an age of specialism in every domain and department of human activity, except here.

The time spent, and the energy wasted, at rallies, dinners, socials, club meetings, guild suppers, bazaars, committee meetings, and at all sorts of denominational and interdenominational and general religious gatherings, is deplorably great, and patently absurd. I wonder amazedly how the minister can find time for the multitude of secondary things in which he engages.

We have few great pastors and few great preachers because we are busy in manufacturing a host of petty executives. We are forever substituting group gatherings for the grace of God. But group gatherings will neither excuse us nor save the world. Only the grace of God can do the work that really needs to be done, and "He giveth more grace," and more and more as we need it, if we crave it and pray for it. The churches sadly need this grace. They need "ministers of grace" in the pulpit. That is the straightest and surest path to spiritual effectiveness.

All of this having been said something very important should be added. I rejoice in the character of our ministry. There is no group of men in our modern American life who have higher ideals or who live more genuinely sacrificial lives. There is no group of men who are so clean-minded, devout, devoted, and faithful. The truth is that the most of our churches demand altogether too much from their ministers. The average minister of today is required to do at least three times as much work as the minister of fifty years ago; and the churches have quite unanimously declined to give him the additional help that he needs for the effective performance of his task. This is a premier

iniquity of the churches. I sometimes wonder that any able young men consent to enter the ministry, in view of the varied and confusing demands, such as are made upon no other man in any other occupation. But I thank God that there are still so many noble souls, who hear the call of God, and sacrifice all lesser things in order to obey.

Ministers are ill-paid, ill-supported, constantly uncertain as to the future of themselves and their families, and criticized to the limit for every seeming blunder. I have criticized them myself, although I have rather prided myself on being an "understanding" and sympathizing layman. I have criticized them in this article, though on broad and general lines. But I wish that I were half as fine and splendid, as obedient in the service of my Lord and of my brethren, and as worthy to enter heaven, as are the vast majority of these consecrated men of God!

The Larger Life

LET us be ever venturing beyond the useful and the usual and the commonplace. The better spirit urges us forward into the spacious liberty which belongs forever to the friends of joy and loveliness. Life is not hard to him who has a fragrant garden in his soul. Dismays and disorders do not affect this quietness of the inner self. The earth outpours its gratitude to the man who courts its beauties and its mysteries. "Earth's crammed with heaven" for him who has eyes to see and a heart to enjoy. He who has heaven within finds heaven without, and God in every wayside flower. He who each morning lifts up his eyes unto the hills is fortified with strength for common labors. We do well to be thankful for the daily grind. It tests our faithfulness and proves our manhood. But he who looks not beyond this necessary movement of the dull machinery of life; he who gathers not to himself the unseen riches, the cultural and artistic values, and above all the religious faiths and inspirations, is a slave bound to dull tasks. The winner of the ampler life possesses the infinite vision. Goodness and mercy shall follow him all the days of his life.

Our Special Message to the World

By Dr. Max Slawinsky

WHEN young Baptists of widely differing lands come together it is an event of great significance, for in this way the Christians of the coming generation grasp hands in genuine brotherliness and in reciprocal coöperation. In a time of great economic need, of rumors of wars, and of blatant atheism, we find ourselves together. In this time there comes to us the call of Jesus: "Go into all the world and preach the good news." What special "good news" do we as young Baptists have for the present trying times?

Where is the starting point from which, out of the terrible present need, we may proceed to the reorganization of the world? It lies in the contrast between that which the New Testament demands, and historical Christianity exhibits. On the one side the command and standard of Jesus: "Thou shalt love thy neighbor as thyself"; on the other, the hatred and mistrust of peoples toward each other. Grain and bread God gave us in abundance: already there is almost too much grain and industrial products, and yet the so-called Christian nations do not understand how to divide it up. Continually greater becomes the contrast between rich and poor until finally the poor are calling for their reckoning with the rich in the summons to world revolution. And while Christ preaches to us, "Love your enemies," the peoples stand armed to the teeth, and the next war threatens, as a gas war, to put the World War of 1914-18 completely in the shade. So the atheistic propaganda has found it easy to let loose a storm against Christianity, and Communism has done us a good service as it points out the dark side of historical Christianity, and shows us where we can take up our constructive work in the Christ way as a new, fresh, historically unencumbered movement. How closely Christianity is observed the following facts show: In Russia the Soviet Government introduced play-

ing cards, whose imprint showed caricatures, especially of Catholic ecclesiastics. No longer do they play with kings and queens, but with popes and monks, in order to disparage religion. The Catholic Church enquired complainingly as to precisely why their ecclesiastics should be thus caricatured and others ignored, whereupon the Soviet Government replied that they had never observed that the Adventists and Baptists had played cards; and that therefore they had seen no reason for caricaturing them. So, exactly, even in small matters we individual Christians are watched.

Four hundred years ago Christianity experienced a Reformation under Martin Luther. It was a matter of a reformation in theological knowledge, especially the knowledge of justice in its relation to faith. Knowledge always means, however, clarification in the head, and does not imply a change of heart. Today we need a reformation of the heart. The hard-heartedness of mankind must again be changed into the heartfelt mercy of the Samaritan towards the man who fell among thieves. The world reformation to which we are called, must produce less theology, but more Christianity of the heart, and of mercy. In this sense the Lord meant it when He said: "I am come to send fire on the earth; and what will I, if it be already kindled?"

How can this mercy be worked out practically? Let us think somewhat about St. Francis of Assissi, how he, through self-forgetful love, kindled again the redeeming fire of love upon the earth, and caused to flare up again in many hearts the light of belief in mankind and in the love of God. Still, during the later years this fire has not been completely extinguished. Unforgetable will it remain for me how such a fire reached out from the race fraternity of the Germans, English and Americans, over the channel of estrangement and race hatred, through the Quakers. While the peoples were still drunk with blood-lust and poisonous hate, the Quakers, at a time of terrible food shortage in Germany, came to the hated Germans, and lived out the

word of Scripture: "Love thine enemies." Thus they walked in the footsteps of Christ.

We had students, who, because they could not pay for a room, slept in the railway waiting room, and by day sat working in the library and seminary. Here the Quakers visited them and gave to them, not as charity, but with such a beautiful love that we students hold them in profound veneration. I believe these Quakers have as Christians performed a greater service to their country, than many patriots whose breasts are covered with decorations and distinctions. That which gave their name such a good sound was that in their hearts the justice of God and of mankind glowed, and Christian knowledge and practical conduct harmonized so wonderfully.

If the world needs a reformation of the heart, there is no Christian community so well adapted to its carrying out as the Baptists. We are relatively free from the attacks against the Christian churches, and therefore do not have to reckon with insuperable mistrust, but can freely set about the practical work of the good Samaritan. Furthermore we Baptists are a fraternal community; if we sense deeply our peculiarity we have experienced our great task within us. If Christ is our elder brother, who gives life for the brotherhood, and we in the same way bring the spirit of fraternity (brotherhood) into this world, then shall we not only have the blessing of our Heavenly Father, but also the world will again recognize that Christianity conceals a power, which mankind can nevermore with wisdom neglect.

In order, however, to be able to discharge such a task we must be much more decidedly international. At present we know each other too little to be able to take up a common world task. What did the Polish Baptist youth know formerly about the English; what did the Swedish youth know about the Roumanian, etc.?

During the World War I was drafted as an officer in the German Army; but as a Christian I knew that the soldiers in the opposite trenches were children of the same Heavenly Father. I explained that I would not shoot at any

man. Finally I came into a hospital company and carried in from the fighting wounded soldiers, friends and foes alike. What it might have meant if, before the World War, the Baptists of the world had been bound closely together in a closer brotherhood, and through it the Baptists of all lands could have protested vigorously against the brother-murder of the peoples! The world would have recognized our disposition for peace, and the light of Christianity would have shone clearer. What the peace palace in the Hague means for the world, such an instrument for peace would our world organization of Baptists be for the different nations!

If once again a severe crisis should break out over the world, and our Baptist Hague raise the voice of conscience, thereby may it happen that a hard fate may be turned aside or at least modified. We shall not cease being the sound of the voice in the wilderness of race hatred until those whom we seek there not only agree with the teaching of the Lord, but also bear in themselves the warm glow of the Lord of salvation.

Would indeed that our first International Youth Conference might be a firebrand kindling a multitude of torches, which all of us might carry back into our homelands!

The Theological Curriculum

By Rev. Robert Lee Webb, S.T.M., D.D.

IT IS no longer timely for us to discuss the need of an adequate scholastic preparation for candidates for the ministry. The complex character of our modern life and the problems emerging in our social and religious situations compel us all to agree that the man who is consecrated to the Gospel Ministry should be trained for his task in a careful and specific manner.

Our real question concerns the type and extent of this training. Is the curriculum of the average theological seminary adapted to give the student the specialized and adequate training that he needs for his work? Is the theological seminary functioning efficiently in its peculiar field?

This is an exceedingly important and practical question and demands serious consideration on the part of our religious leaders.

In the realm of theology we have to-day much that is attractive, poetical and stimulating but some of the thinking along these lines seems disordered and chaotic, reminding us of "Amiel's Journal" but without its literary quality.

Moreover the rise of Biblical and religious education departments in our colleges—with their more or less fragmentary and disjointed courses; and the growth of Bible Training Schools with their short-cut courses and necessarily inadequate training are complicating the problem of ministerial education very seriously. Some of these institutions are doing remarkably fine work and meeting a great need in our present educational system, but they do not represent what should be the norm of ministerial equipment.

Possibly the training school is only a passing phase in ministerial education and that ultimately these schools will confine their work to training lay workers or elevate their standards to conform to severer ideals. This latter process has already begun and in several cases the scholarship standards are of the first grade.

It is possible also that technical religious education in universities is a temporary measure. Already there is discernible a reaction from over emphasis upon it as a separate department of religious culture. The psychology of religion and religious experience must be always important subjects for investigation and study but the natural course of development in the universities would be to locate them as a division in the department of psychology.

The underlying principles would be taught but the technique of application to situations should be remanded to the theological seminary or technical school for religious workers.

We should remember that from the educational standpoint no man can be a real master in the realm of psychology who is not familiar with its principles in the sphere of religion.

Of course some of the applications and trappings of technical religious education training scarcely seem worthy of a place in a serious theological curriculum. The soul life of man, the message of the eternal God to His creatures, the mighty ideas and principles wrapped in the Gospel of Jesus Christ are too vast and engrossing for the student to spend on incidentals much of his short three years' course in the seminary.

The early colleges and universities of our land were founded for the purpose of providing a trained ministry for the churches. Harvard and Brown and Colby and many other institutions north and south were established for this reason. Their work would seem crude from our modern educational standpoint. Their physical equipments were meagre, their faculties few in number and many of the subjects that we now consider vital were then unknown to the world, but those early institutions must have done good work. Schools like factories should be judged by finished products, and on this basis those early schools must be ranked high in their achievements.

The fathers thought of the theological seminary as the "crowning literary institution of the Church." They

esteemed the seminaries as "safeguards against erratic opinions and a general bond of unity and peace."

Dr. G. D. B. Pepper asserted back in 1872 that "A theological seminary is to do for its students three things—to accomplish three ends, and these give us our three great guiding principles. It has first to enkindle in the student the theological spirit; second, to confirm the student in the theological method; and third, to impart to the student the theological outline."

But our real question relates to the schools of to-day and we ask, "What is the purpose of the theological curriculum? What is and should be the object of theological training?"

One of the seminaries states:

"The Divinity School endeavors to shape its curriculum in such a way as to prepare men for efficiency in religious leadership. In this leadership four chief fields are recognized as demanding specific preparation: the pastorate, foreign missions, religious education, social service. In addition to preparing for these four fields, the Graduate Divinity School prepares men to be specialists in the various fields of theological discipline."

Newton Theological Institution, our oldest Baptist school, elaborates its curriculum ideals in the following suggestive statement:

"The present curriculum is organized about three ruling conceptions as to the needs of a competent ministry.

"The first is a knowledge of the Holy Scriptures. This involves familiarity with the languages in which they were written, acquaintance with the principles of interpretation, and especially a clear apprehension of the progressive revelation of the divine ideals and purposes.

"The second is knowledge of the actual situation, critical, philosophical, religious, economic, social and political, which the student is to confront. This involves a careful study of the past, but as related to the present and culminating in it.

"The third is practical skill in bringing the message,

based on the great historic revelation of the Bible, into relation with the needs of the present situation."

Dr. Alfred W. Anthony said a few years since, "Ministers may be classified under four types: the scholar, the preacher, the pastor, and the administrator. The scholarly type has been the product aimed at in the seminary course, until within a quarter of a century; the aim has been gradually shifting to the fourth, or the administrative type. The combination of the four into one is a rare creation, and consequently truly great men in the ministry are few, as are such men everywhere."

Undoubtedly the churches desire this "rare creation" and in the average church the minister must strive to fill in some manner the four varieties of service. Is the theological curriculum adapted to produce this fourfold man of Dr. Anthony's thought, the "efficient leadership" above suggested, or the "competent ministry" of Newton's conception?

In a recent article in *Christian Education,* Dr. Robert L. Kelly is quoted as saying: "Some theological colleges have not changed their courses in fifty years; this is not a denunciation, but simply a statement of facts."

We do not question Dr. Kelly's statement so far as it concerns some schools and the number of departments or chairs in quite a number of schools; but the statement might be questioned on the basis of the department content of specific courses. The scope of courses taught to-day in the average seminary has changed considerably within the last half century. Influences affecting general education have had a mellowing effect upon theological education.

What were formerly considered fundamentals are not so considered by some schools of the present. This is illustrated in the treatment of Hebrew and Greek. In some schools neither of these languages is required now for graduation or for the attainment of the Bachelor of Divinity degree. It is usual however, to require mastery of one or both of these languages of candidates for higher degrees. What were incidentals in some of the earlier curricula are

now treated as fundamental studies; this is illustrated in the subjects of comparative religion and social science.

Moreover, some of the subjects now studied in the more advanced schools had not been discovered or allocated to the field of religion. This is illustrated in religious psychology and its various applications to childhood and spiritual experience.

From the standpoint of departments and the number of courses in each department a curriculum may promise highly in the field of adequacy and yet be disappointing when examined from the standpoint of sound and scientific pedagogy. Thus a curriculum may be built around what the instructors themselves enjoy teaching rather than the students' needs. Such a curriculum is apt to be built upon subjects rather than students and violates a fundamental principle of sound pedagogy. Again a curriculum may have many courses but they may not be articulated and may represent too many disjointed one- and two-hour courses. In one of our schools, out of a possible 102 required hours, 40 represented one- and two-hour courses. The one- or two-hour courses may be valuable but they should be used as fillers, not as primary in a curriculum. They do not as a rule compel both professors and student to exert strong, constructive thinking and study. Moreover it is more difficult to coördinate so many various small subjects into a harmonious and progressive system. The student may possess as the result of such a curriculum, a great scrap heap of theologic knowledge but he has not a real foundation upon which to build his professional life and activities. He may know many things but not have a real command of anything big and real and compelling.

Of course a curriculum may represent an ambitious attempt to do too many things. A fat catalogue with a long list of courses, especially elective courses, looks very attractive to prospective students and is a source of comfort and pride to the faculty. Possibly also the broadening of the curriculum may be at the expense of depth and sound cul-

ture. In this case facts may be accumulated by the sacrifice of the theological attitude and discipline.

Let us turn now to the constructive side of our subject. What are some of the practical and scientific principles upon which an adequate curriculum may be built?

There are some assumptions that the theological school has a perfect right to make as it constructs its program.

1. It has the right to assume that the students sent to it have a deep religious experience, an experience that is sufficient to counteract the effect of any reasonable critical studies. The average seminary student is of man's age and maturity and would resent any implication that he is not of such stature. Such maturity implies convictions—convictions that should be able to withstand testing. If he has no deep religious experience, no real convictions, then the fault lies in the home and early education and the young man has no place either in the seminary or the profession for which he is preparing.

2. The seminary has the right to assume that the students sent to it have a certain broad general culture upon which it can build its professional structure. Such culture should be equal to that received through a four-years course in a liberal arts college. An acquaintance with science, philosophy, literature and history is necessary to the understanding of much of the thinking and reasoning in the higher levels of theology. The giving of such basic culture is not the function of the theological school but of the college. When the professional school is cmpelled to give such courses it is an evidence of weakness in the primary training of the students.

3. The seminary has the right to expect in the student, as the result of previous education and experience, a reasonable development of intellectual and reasoning powers. Such development will protect the student when he faces the intellectual criticisms of religious foundations and beliefs. The theological schools are charged sometimes with the weakening of faith of the students but it must be remembered that no man can meet adequately the issues of the

minister's profession who is not acquainted with the criticisms of its message. The truth is that in many cases the process of decadence began long before the student reached the seminary.

Moreover, large numbers of students have had faith restored and the spiritual life quickened by contacts with the devout personalities of professors and the reasoned foundations of belief that were taught in the classroom. Of course admission to the student body of a theological school should be so guarded that no question could be raised as to intellectual sanity, honesty, and training, or the spiritual purpose and devotion of its members.

Assuming these things upon the part of the students the theological school should meet its students with a curriculum soundly pedagogical, constructively coördinated, intellectually reasonable and spiritually inspiring.

In the building of this program the following principles should be observed:

1. It should be progressive with a distinct sequence of studies wherever possible.

This sequence would be naturally from the simple to the complex, from the fact to the theory and should seek to develop a scientific encyclopedia in the realm of religion.

2. Critical studies should be pursued constructively rather than destructively.

The purpose of theological study is not to emphasize doubts and negations, but to build up positive convictions, to establish a body of truth that the minister can live by himself and can proclaim to the world.

The real question is not, how many Isaiahs there were, or who didn't write the book, but who did write it; the real emphasis is not upon the variations between the Gospel of John and the Snyoptics, but upon their agreements and harmonies.

3. A fair balance should be maintained in the proportions in the various types of studies such as fact-finding, critical, practical and devotional.

This harmonious interrelation is sometimes extremely

difficult. The tendency to specialization, the temptation to give popular topics disproportionate amounts of time, and the elective system in vogue complicate this problem immensely.

4. The curriculum should seek to coördinate religion with all departments of life, not as a distinct and separate thing but as an all-pervading spirit.

The bureaucratic method of organizing life is favored by many people. Under this conception religion is simply a department of social existence whose plans are filed in an appropriate pigeon hole.

The theological curriculum should consider the universal encyclopedia and help its students to translate religion into universal terms and forces. Religion is like the afterglow of a summer sunset, that filling the heavens and earth transforms the bare ugliness of sordid shapes into forms of beauty and divine glory.

5. The theological curriculum should of course be rigid enough in its scholastic requirements to guarantee the ministry equality with other professions.

Some of our ministers seem to be afflicted with an inferiority complex in the presence of men in other professions and occupations.

Some of our educators talk as though the theological school was a freak institution with standards of education several grades below the plane of law and medical schools. Such attitudes are utterly unwarranted by the facts but the builders of theological curriculums must remember them. Conditions of theological training should be so severe that the minister shall be the peer of all men educationally and his seminary diploma represent exalted cultural attainments and professional skill.

6. The curriculum should be rigid enough to develop the reasoning powers especially along the lines of religion. This is what Dr. Pepper long ago called "the theological method."

There are ministers who are poetic or mystical or practical, some of them learned in the lore of the ancients but

when they are confronted with religious problems they seem to lose their ability to think straight and reason logically. They lack the "theologic method" that enables men to organize the materials of the religious life. Perhaps this weakness is inherent in some types of personality. The school may help such a man however by its insistence that he shall take not the courses that he enjoys but the courses that he needs.

7. The curriculum should be so ordered as to furnish the student with a fair working plan of fundamental principles and ideals.

No sensible person expects the seminary to furnish a student with a complete knowledge of all the problems of theology or a panacea for every ill of church life and activity. But the church has a right to anticipate and the student has the right to expect that through the seminary he may obtain a fair working plan of fundamental religion and the church ideal through which he must express himself and his message. What is the function of the minister? What is the sphere of the church? What are the minister's personal relations to Society? What are the vital teachings of the Christian faith? What distinguishes it from pagan faiths? What makes the delivery of the message so necessary? These and other such questions should be answered for him by the time he leaves the professional school and enters upon his career as a minister of Jesus Christ.

8. The curriculum should be so ordered as to give the student a comprehensive grasp of the English Bible. Ignorance of the Bible in the original tongues may be pardoned and multitudes of efficient men have not been able to use the Greek and Hebrew Scriptures. But no man should be permitted to graduate from a theological school without a mastery of the history, content and teachings of the Holy Scriptures. It is preëminently the preacher's Book and he is not the master of his profession if he is not familiar with it.

In the ideal curriculum of theology the broad, comprehensive study of the Bible should have a large place.

9. The final principle that should be kept in thought in framing a curriculum is the principle of adaptation. Theology is a science, the ministry is an art. Science may discover the facts and beliefs of religious life but art must organize and apply them to the varied situations in which men live.

The law school through its moot court and case method and the medical school through its dissecting room and clinic seek to give their students practice in applying the principles that they learn from book and lecture.

In some manner the theological school should give its students not only the theory but open the way for practice, that they may know a little about the art of applying their knowledge. This may be the hardest task in framing a curriculum but it is worth time and effort upon the part of the religious educators.

Many ministers will remember how helpless they felt the morning after they had been installed as pastor of their first church. Many will remember how appalling the vista of the years looked with its succession of sermons and yet more sermons. Many will remember how difficult it was to orient self as the leader of the church, responsible for its guidance and upbuilding. They had been taught the science of theology and church government but they found themselves facing the art of application and the problem on the field appeared very different from the problem in the classroom.

The school whose curriculum will take note of such situations will find its graduates remembering it with joy and gratitude.

Many of our schools are attempting to build their curriculums on a true and scientific pedagogic method, but such attempts require time and thought and patient administration.

Twenty years ago Pres. W. D. Mackenzie, of Hartford Seminary, suggested the possibility of the theological course being extended to four years. Several institutions are experimenting along this line. Other institutions are attempt-

ing to shorten the period of preparation by permitting the student in college to major in theology in the senior year but to receive the A.B. degree.

Several observations need to be remembered.

1. No curriculum devised at the present time can be final and perfect. Changing thought and knowledge in the educational realm and changing conditions in the social and political worlds must be reflected in curriculums if the minister is to be a man of his times and minister to the needs of mankind.

2. It is a fair question if the devising and maintaining of a curriculum should be left entirely to an institution's faculty group. It would seem reasonable to have an institution's system and courses occasionally checked up by some authority outside the teaching force. This is not a criticism of a faculty but a recognition of our own handicaps. Faculties are so deeply interested and so near to the problem that it is difficult to look at the matter dispassionately and from the viewpoint of its adequacy for its purpose.

Banking houses, investment trusts, benevolent organizations and educational institutions usually have perfectly competent finance committees but they periodically submit their lists of investments to the judgment and advice of experts outside of their own group. It is reasonable to think that the same principle applied to a school's curriculum would prove highly beneficial.

One factor must be taken into consideration at all times—material resources are generally limited.

Theological schools are not at present the favored recipients of great benefactions. It is easy to say that the theological institution ought to do this, that it ought to institute such a method of study or develop some neglected phase of its work. The responsible officers of these schools usually have beautiful day dreams but they face conditions that oftimes absolutely prohibit the realizing of their hopes and dreams.

A Constructive Faith

A MAN who went through the San Francisco earthquake said long afterwards, in speaking of it: "I never realized until that overwhelming experience occurred how much the solid ground beneath my feet meant to me. In those terrible moments, which almost seemed ages, I would have given anything I possessed in exchange for the assurance of stability, for secure standing room, for a square yard or two of common soil which could not be shaken."

The trouble with our souls in these days is a fundamental affair. It is not a matter of senses or impulses or external impressions. It is not the strong breeze playing with the upper branches of the tree of life, but the sharp axe threatening the root. At times there seem to be no permanent safeguards for the things we value most. We fear for the safety of elemental principles.

The souls of sincere men react in different ways to this peril of our times. Some become frankly pessimistic. They are convinced that a hard materialistic science, and a strenuous and selfish egotism will destroy every fair and lovely thing. They doubt the power of spiritual faith to overcome these strong and subtle enemies. Nothing is secure. Carnal interests will prevail. The Church has lost its grip. The case is closed, so far as our most holy religion is concerned.

Others take refuge in dreams and mysteries. The conflict will continue, with the forces of disruption ever gaining in their hostile influence. Then a climax will be reached. Christ will come again "in clouds and great glory." Woes will abound until evil has been punished and the throne of the Redeemer established.

Still others are calm in their self-content. The world may go to the devil; the fountains of the great deep may be broken up; but their personal faith speaks to them in satisfying accents of heaven and happiness at last, so why

should they worry? They are Laodiceans, neither cold nor hot; they have no zeal.

Intense men, with a hatred alike of compromise and of inertia, blast the foes of righteousness with their hot words. They delight in warfare. They make loyalty rather than love their rallying cry. They rejoice fiercely in their iconoclasm. They cannot wield the rapier but they are masters of the sledge-hammer. We may admire the people of this group for their courage and fervent devotion, though we may regret their severe attacks upon their brethren who are equally sincere, but who do not specialize in negative denunciations.

There remains another large group, composed of those who believe with heart and soul in the Christian essentials; who would go through fire and flood to defend their faith; who stand by the Book and its teachings, the Christ and His Cross, the everlasting principles of a supernatural Gospel.

These people represent the steady and steadying energy of an assured faith. They believe that it is necessary to defend that faith and to "contend earnestly" for its universal establishment. They believe also that it is imperative that the work of constructive activity should go forward with ceaseless consecration of spirit, upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief corner-stone. They believe that Christians should be spiritual architects of efficiency and vision, building for eternity in the midst of time.

These are the people who resolutely show forth to the world the beauty and strength of Christ-inspired Christian character. These men and women are the hope of the Church of today and tomorrow. Through them a steadying power will come to the multitude. Through them the world will be won for Jesus Christ.